

ROSIKRUCIAN DIGEST

1953
JUNE

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in stone.



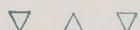
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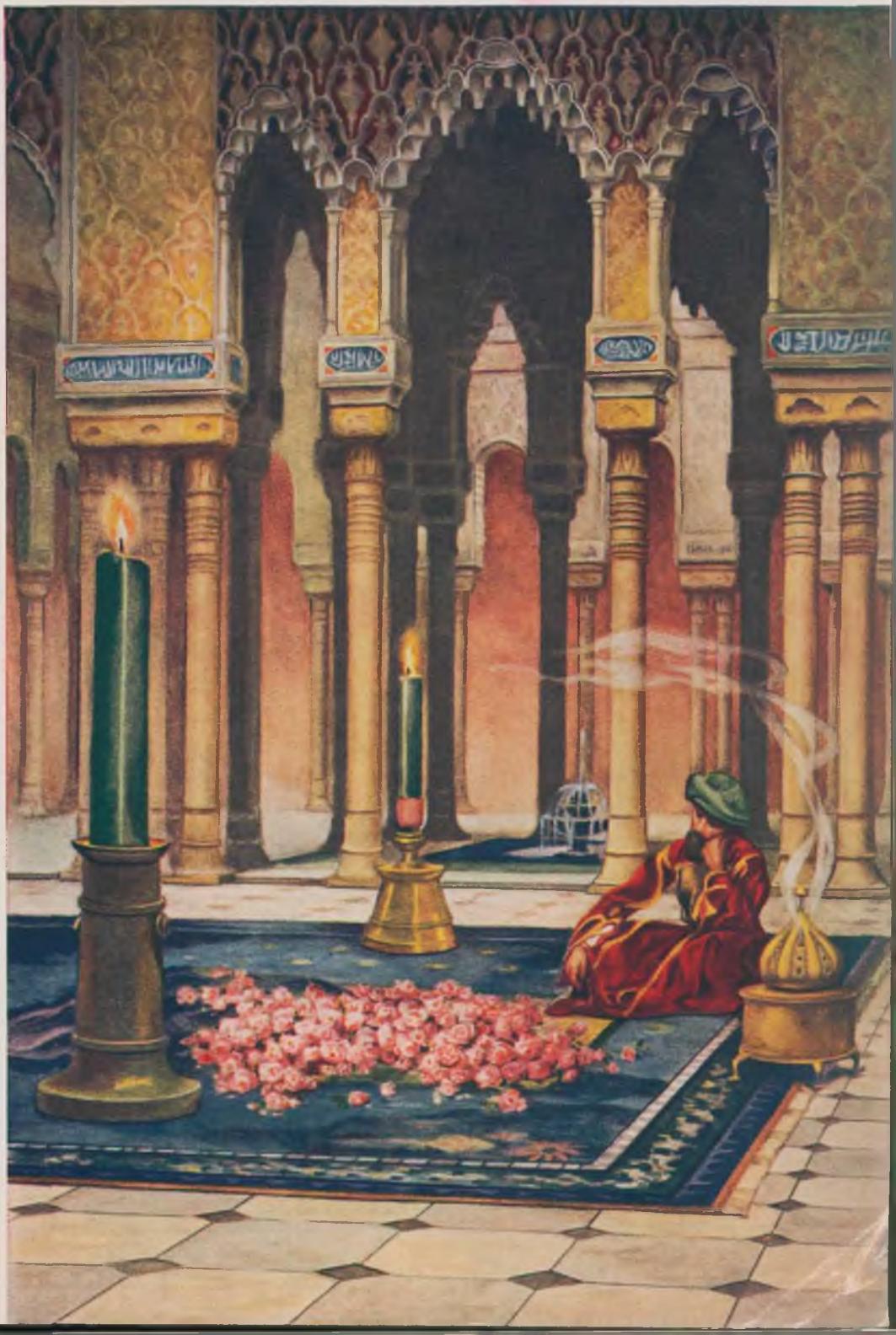
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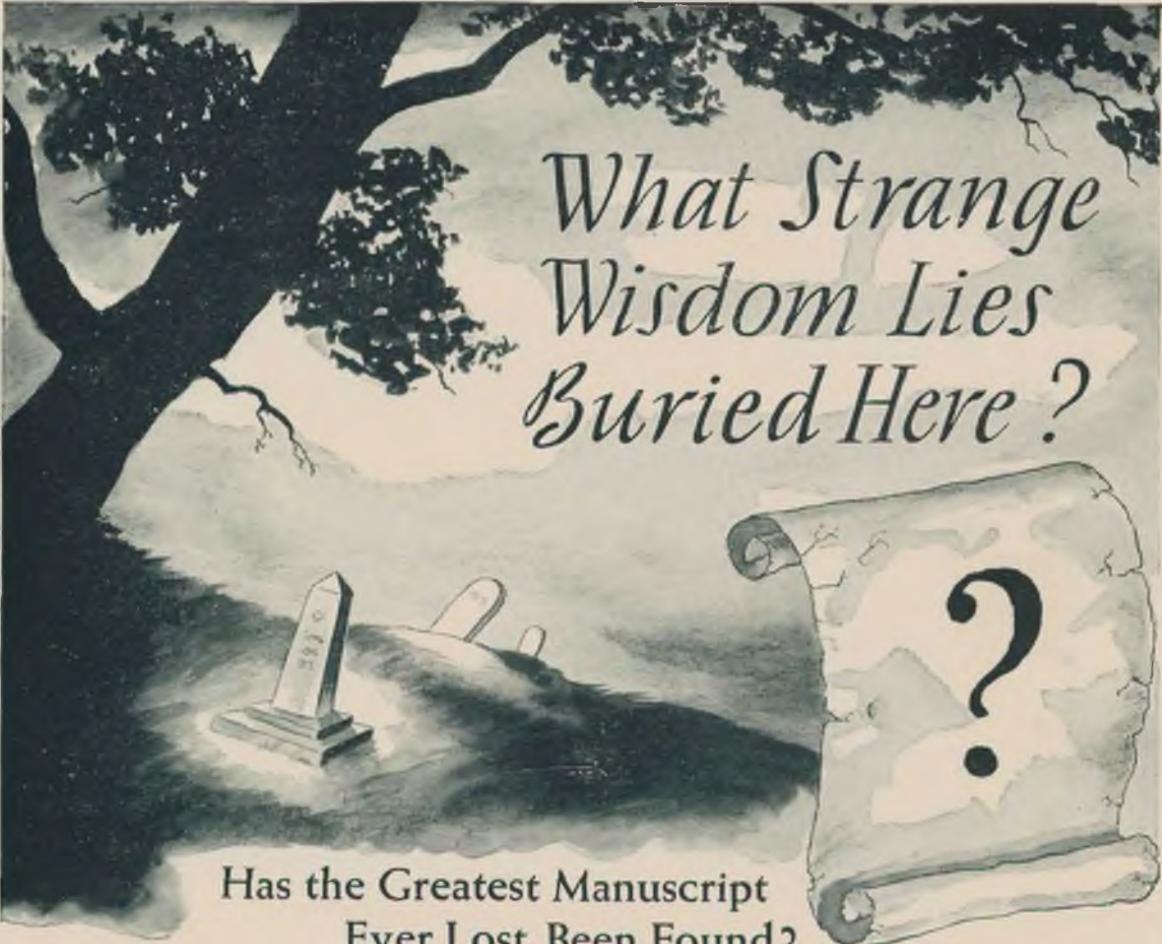
(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES)



FIRE ALTAR

A rare and hitherto unpublished photograph of a fire altar in a Zoroastrian Fire Temple dedicated to the angel, *Adar*. The sacred fires are kindled from other commonly used fires. The fires are selected from as many as sixteen different professions and trades, such as those of artisans, priests, warriors, agriculturalists, and even from cremation grounds. This particular altar was established 147 years ago in Bombay, India. Prayers are offered and obligations assumed before the fire altars, or urns. They constitute a sacred shrine. (See page 208 for further interesting details.)

(Photo by D. D. Patell)



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For centuries the Rosicrucians (NOT a religious organization) have perpetuated the teachings which Bacon privately taught. Today, as in his time, the worthy and sincere may receive them. Use the coupon below and receive the free, inspiring book of full explanation, *The Mastery of Life*.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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THE THOUGHT OF THE MONTH

PYRAMID PROPHECY

By THE IMPERATOR

PART TWO



HE tremendous engineering feat of the Great Pyramid was accomplished but less than a century and a half after the building of King Zoser's pyramid, the former, being the first stone structure of its kind. The skill of its construction implies a knowledge by its builders of several sciences of which, in a century previous, little or nothing was known. In fact, the several pyramids of the Third and Fourth Dynasty, and particularly the Great Pyramid, "surpass the later pyramids in technical craftsmanship." It would, therefore, seem that Khufu's structure was designed as a depository of wisdom for mankind of the future. That its builders must have possessed knowledge exceeding that generally known at the time is indicated by the mathematical accuracy of the pyramid's construction, for there is no other evidence of such knowledge of mathematics during the same period. In the mathematics of that time the average learned scribe or priest could add and subtract as we do. However, according to Professor Wilson, "multiplication and division used a process of doubling and doubling again as long as necessary." Further, the average learned person of that period had difficulty mathematically because of the lack of fractions. Mostly simple fractions, such as $1/25$ or $1/65$, were employed. Complex fractions were broken down into a series of simple ones, as $\frac{1}{2}$, $\frac{1}{4}$, and so forth. Such knowledge was hardly adequate to accomplish the mathematical computa-

tions of which the Great Pyramid bears testimony.

The unit of calculation or measurement in the construction of the pyramid was the *cubit* or forearm. This unit is 20.6 inches, "subdivided into 7 palms or 28 fingers." In the measurement of the Great Pyramid, we find that the height, therefore, consists of 280 cubits and 440 for each side of the base. The largest inner passage is 90 cubits and the King's, or Initiatory, Chamber is $20 \times 10 \times 11$ cubits.

An interesting discovery was made in connection with the cubit or Egyptian inch. In it exists the hypothesis of the whole system of the pyramid prophecies which, in the main, have proved startlingly accurate. David Davidson, renowned for the work, *The Great Pyramid: Its Divine Message*, states "the unit of the primary system was a Divinely revealed unit that was the $1/500$ millionth part of the earth's polar diameter. This unit is the original standard unit of the White Race." In other words, as Dr. H. Spencer Lewis says in his work, *The Symbolic Prophecy of the Great Pyramid*, the polar diameter of 500,000,000 pyramid inches is approximately 500,500,000 British inches, the difference between the two being only $1/1000$ of an inch. The British inherited the Hebrew inch which is related to the Egyptian inch. If one uses the metric system, not so inherited, the whole pyramid symbolism does not apply. Dr. Lewis further points out that, if we measure the sides of the base of the Great Pyramid, we have 9,131 inches. If we then add the four sides, we have a total length of 36,524

inches, allowing for some minor errors due to a slight disintegration of the stones themselves. Thus, allowing 2/10 of an inch in error, we have then 100 times the length of a solar year or 365.242 days. This could hardly be a coincidence.

This insight into measurements encouraged certain mathematicians and scientists to make a further examination of the geometric proportions and units of measurement of the Great Pyramid. They sought to know exactly what relationship the pyramid had to the earth's proportions and to certain astronomical facts. It was also subsequently learned that the height of the pyramid was equal to the radius of the circle of the solar year.

This knowledge of geometry and the relation of the pyramid inch to the earth's polar diameter led to the conclusion that the builders had standardized on a unit of measurement, the value of which was the solar year in days or 365.242. In other words, *each inch represented a year* in the system of measurement. Further, researches have shown that other early builders also computed their measurements from the solar year. Stonehenge in England, for example, built 1000 years after the Great Pyramid, has a diameter of 3,653 which approximates the diameter of the solar cycle, if we reduce the scale to 10 inches for one day.

Davidson says that the same chronological system or the time and periods for the great passage system of the pyramid is also based on the scale of the pyramid inch, and therefore related to the solar year. He states that there is also a special chronological system given to a scale of one inch to a month or thirty days. More simply put, by measurement of the various passageways, chambers, cross sections and intersections of lines, in terms of the pyramid inch, which is, in turn, related to the solar year, he and others have found that such measurements correspond to the dates of epochs and events in history. The entire measurement thus charted and mapped extensively defines the phase of 6,000 years, commencing from 4000 B.C. The final phase of the Great Pyramid prophecy applies to the interval from August, 1909 to August 20, 1953, A. D!

Awakening of Morality

In an intricate manner, which space will not permit us to explain here, the numerical system of the Great Pyramid was related to *Revelations* or Biblical prophecy. Their correspondence is striking.

It is not necessary for us to digress to the events of the remote past which these prophecies have revealed. Suffice it to say that those who have undertaken this special study have found confirmation of such events as Alexander the Great's conquest, Columbus' discovery of America, and the Revolution in Russia, as well as many others. Of course, the importance to contemporary students is what the symbolism presages for modern times. From November 27, 1939 to August 20, 1953, the dated symbolism is said to portray the "people of God" being gradually separated from "a chaotic milling mass during God's judgment on the earth and withdrawing themselves, under Divine Guidance, to become the nucleus of mankind for the new world order, the Kingdom of God on earth." We may define this as being a time of transition from rank materialism and adoration of technology to a new world order in which there will be a resurgence of moral idealism which will unify the peoples of the world. Naturally, this does not mean that such will occur within the next few months or by this coming August 20. Rather, the foundation for the development of such a new era will emerge in some act, some event, by August 20, and will gradually develop from then on.

We shall, however, digress for a moment. According to the interpretation of this numerical system of the Great Pyramid, it is related that September 16, 1936 was the date for the beginning of "the Divine assessment and judgment of the nations." This was construed to mean that a new evaluation of life's ends and of material things would come to pass throughout the nations of the world which the governments themselves would begin to support. Particularly, would the might and power of wealth shift from certain groups and be dispersed, at the expense of those who had gloried in it and used it as an instrument of persecution. Needless to say, many scientists



and others as well, though they recognized the unit of measurement employed in the pyramid and generally its geometrical significance, did not acknowledge the symbolism and scoffed at the predictions. The reply of the interpreters of these pyramid prophecies was that certainly what followed could not be a mere combination of circumstances that just happened to be concurrent with the date of September, 1936. They have set forth the following occurrences as confirmation of the prophecy of September 16, 1936:

- The monetary crisis in France developed.
- France went off the gold standard on September 26, 1936.
- The Tripartite Monetary Agreement between Great Britain, France, and the United States of America was consummated on September 26, 1936.
- The whole world went off the gold standard.

This particular pyramid prophecy has been interpreted as a great economic world shakeup, the events supporting the numerical symbolism.

Mystical Foresight

We cannot fail to go on record that, to the *Rosicrucians* and the traditional esoteric initiatic orders, September 16, 1936 was a pyramid date of great mystical significance. To the Rosicrucian Order it meant a beginning of a transition in world affairs, especially a great vital change in empires, international alliances, and the pacts between nations. A shifting of power did occur and did result in the great World War II about three years later. Some of the smaller occult groups, societies, and magazines misconstrued the significance of the day entirely. This was principally because they did not have at their disposal any traditional knowledge of the importance of the date except that which was generally known in the outer occult circles or published in books available to anyone. As a result, their conjectures as to what the date portended was that it would be something catastrophic. Several, in their publications, announced that a great cataclysm would occur on that day. Some groups stated that thousands would be killed; others, in their unbridled imagination, predicted the

end of the world for September 16, 1936. Most agreed, however, that some terrific force (not explained by them) would shake the Great Pyramid itself or would be centralized in the King's Chamber. Certainly the date boded ill, they concluded, for anyone who would be present in the pyramid or even near it. Nevertheless, with confidence in their understanding of the event, the Rosicrucian Order, AMORC, had its representatives in the *King's Chamber* on the exact date of September 16, 1936.

On that occasion, within the King's Chamber, these representatives held an ancient Rosicrucian mystical ceremony unlike any that this monument in stone had witnessed since its use as an initiatory chamber in antiquity. The experience was not alarming but, conversely, was exhilarating. The three that were present were the incumbent Imperator, Ralph M. Lewis, Kendall Brower, then curator of the Rosicrucian Museum, and Mrs. Ralph M. Lewis. They were directed by the late Imperator, Dr. H. Spencer Lewis, to journey to Egypt and to conduct this ceremony on that particular date. Of all those who wrote about the event of this important date, and as to what would happen, none was represented except the Rosicrucian Order, AMORC.

Judgment and Resurrection

The next date of significance in our pyramid chronology is November 27, 1939. In the terminology of the Great Pyramid prophecy, it is called "the great roundup of nations." The final judgment in this roundup is, according to the same prophecy, to end on the date of August 20, 1953. "The period from August 20, 1953 to September 17, 2001, A. D., is the period during which the earth is to be cleansed of pollution and is the preface to a moral reconstruction." This could mean that the new political manoeuvres and conciliatory tones of Russia and her satellites constitute the formation of a program which may be acceptable to the West. The respite from tension which would follow might give the ruling powers on both sides time to find a common ground for understanding that would remove the threat of a global war. During a period of peace for two or three

decades, and the gradual lessening of nationalism in the interim, a new and true *internationalistic* spirit of co-operation might arise that would obviate any seeming need for future war. At least this would seem to be the significance of what those who interpret the prophecy of the Great Pyramid are attempting to convey.

By September 17, 2001, the more closely knit economic, technical, and social pattern of the world could make war on any major scale a sheer impossibility unless there was to be a complete annihilation of the human race. Of course, so long as human nature is as it is, differences among peoples, will exist, but under the then prevailing one-world government or tendency toward it, dissenters could be easily policed and disciplined without putting the whole race into jeopardy by war.

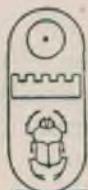
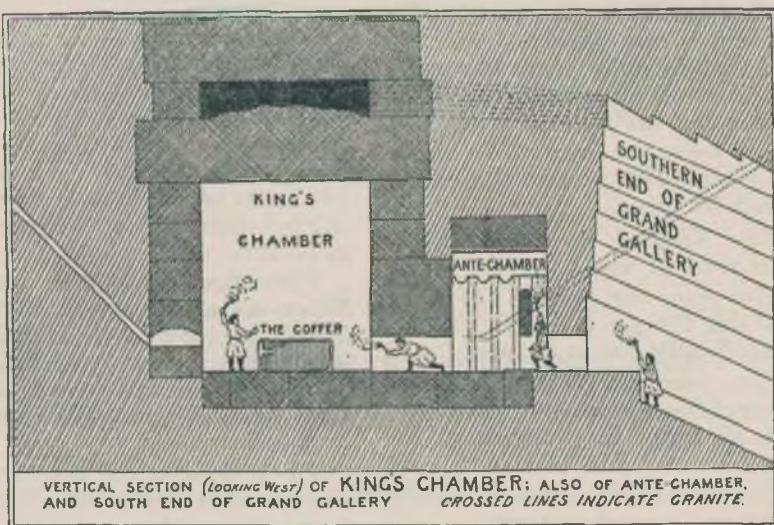
It will be extremely interesting to evaluate events from now until August 20 in the light of their possible contribution to a "preface to moral reconstruction." It will be equally as fascinating to see such a development, as a practical co-ordination among the nations, emerge and result in a finality of security by the next momentous date, the climax of the period of prophecy on September 17, 2001, A. D.

If this comes to pass, it will certainly

justify the faith of those who have long proclaimed the predictions which they have found in the Great Pyramid or the *House of Light*, as it has been known esoterically. It would also confirm the traditional belief that this structure was prepared by sages of a forgotten civilization for the welfare of mankind.

All of the foregoing has been presented in a wholly objective sense. It has been intended that the reader place his own confidence in the symbolism and form his own evaluations. On the date of *August 20, 1953*, the Rosicrucian Order expects to have representatives present in the King's Chamber of the Great Pyramid, just as it did on that other date of great symbolic significance, September 16, 1936.

In closing, we cannot help concurring with the words of Prof. Arnold J. Toynbee, prominent British historian: "It seems possible that the pyramids, which have already become an inanimate witness to the existence of their creators for nearly 5000 years, will survive for hundreds of thousands of years to come. It is not inconceivable that they may outlast man and that in a world where there are no longer human minds to read their message, they will continue to testify: 'Before Abraham was, I am.' "



The Sixteen Sacred Fires

By DHANJISHAW D. PATELL

This issue of the *Rosicrucian Digest* includes rare photographs of the exterior and interior of the Zoroastrian Fire Temple in Bombay, India. Among Zoroastrians there is a very definite prejudice against the taking of photographs of the Fire Temple, either its exterior or interior. The prohibition extends particularly to the use of such photographs in newspapers and periodicals. The chief priest granted permission to our representative, but only after assurance was given that the photographs would not appear in any Indian publication. The *Rosicrucian Digest* is therefore privileged in publishing the photographs, and also the following information which was kindly provided by Frater Dhanjishaw D. Patel.

—EDITOR

(1) *Cremation Fire*—In the event that actual flames of a cremated body are available, they constitute one of the total number of sixteen sacred fires used in the ceremonies of the Zoroastrians. If the fire of cremation is refused, or not obtainable, then the following alternate method is adopted. Sandalwood dust and incense dust are placed in a ladle and the ladle is held three inches above the flame of the burning body. When it ignites, this fire is used to kindle a series of 91 small heaps of sandalwood and incense dust. When these have been purified 91 times by burning, and so on, the remains are put aside in an urn.

(2) *Fire from Dyer's Oven*—This fire is taken and is also used, as above described, to kindle other heaps of sandalwood and incense dust 80 times. Then the flame is put aside in an urn.

(3) *Fire from the Oven of the Royal Bathing Place*—This process of kindling is repeated 70 times.

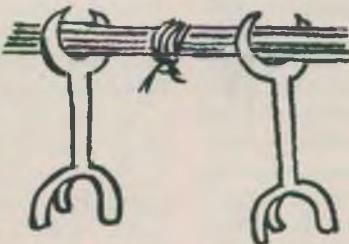
(4) *Fire Kindled by Potters*—This process is used 61 times.

(5) *Fire from the Brick Kilns*—The flames of this fire are used 75 times before being finally put in an urn.

(6) *Fire from the Incense Holders of Fakirs and Glass Blowers*—The flames are used 50 times in the manner described.

(7) *Fire from the Goldsmith's Smithy*—This process is used 60 times.

(8) *Fire from the Mint*—The flames are used to kindle the sandalwood and



(Barson and its stand)

incense dust 55 times before finally being placed in an urn.

(9) *Fire from the Blacksmith's Smithy*—This process is used 61 times.

(10) *Fire from the Smithy Used in Making Agricultural and Domestic Implements, including Arms*—With this flame, 61 heaps of sandalwood

and incense dust are kindled.

(11) *Fire from Baking Ovens*—This is used 61 times.

(12) *Fire from the Distillery*—These flames are also used 61 times.

(13) *Fire from the Campfire of Army or Travelers*—These are used 35 times.

(14) *Fire from the Homes of Shepherds and Milkmen*—This process is used 30 times.

(15) *Fire from Lightning, or from a Tree Burned by a Thunderbolt, or by Grinding of Two Stones or Pieces of Iron*—Such flames are used 90 times.

(16) *Fires from the Homefires of Priests and Laymen*—These are used 144 times before the purification is considered sufficient for them to be placed in an urn.

These fires are kept in labelled urns. When all are prepared, they are then mixed, in accordance with appropriate ceremonies, in one large urn (see back photograph in this issue). This is the final sacred fire which is then installed in the shrine.

The process of the preparation of the various fires described above occupies a period of twelve months or over.

Regarding the Fire Temple, the precincts may be entered by any Zoroas-

trian but not the inner sanctum. The inner sanctum or shrine may be entered only by the priests. Devotees are allowed to approach only the entrance to the sanctum. There they may place their offerings of sandalwood on a marble slab at the foot of the entrance of the sanctum. The priest receives the offerings and places them on the urn containing the sacred fire. He then brings a little of the ashes on a ladle from which the devotee takes a small pinch and applies it to his forehead as a token of, or acceptance of, the fact that one day all mortals shall be ashes and no more. This teaches the Zoroastrian that life, in substance, is but a heap of ashes enflamed with good and noble deeds.

One of the ceremonies is known as the *Ijashne*. The ceremonial vessels and apparatus used on the occasion are



(chief priest officiating)

made of metal—generally brass or copper, although more valuable metals may be used. They consist of several round-bottom cups and saucerlike dishes,

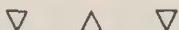
besides other vessels of a more special character.

The fire burns on a bed of ashes in a vaselike vessel made of silver, or German silver, which is placed on a stone. The chief officiating priest sits cross-legged on a low stone-platform facing the fire. He wears the *penom* or mouth-veil. Some spare firewood, in the form of chips of sandalwood and incense, is laid alongside the fire to the priest's left. Small fire tongs and an incense ladle are similarly laid to his right. An assistant priest faces the chief priest.

The chief priest, who is stationed in the North in the shrine, has a supply of water in a large metal water-vessel to his right. This vessel also contains the pestle and strainer for the *homa*. Before him the remaining apparatus is arranged on a low stone-platform (see illustration).

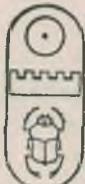
The stand for the *barsom* consists of two separate stands with upright stems and crescent-shaped tops. The *barsom*, when arranged, is laid so as to rest on the two crescents as shown in the illustration. The knife for cutting the *barsom* is also laid on the platform. The *homa* mortar is generally shaped like a wine-glass with foot and stem, but is much taller. The *homa* strainer is one of a series of saucerlike objects with nine small holes. The strainer, too, lies on one side in the water vessel.

The *darûn* is a ceremonial wafer bread, resembling a small tough flexible pancake about the size of the palm of the hand. It is made of wheat flour and water with a little melted butter (ghee)—and is fried.



ANOTHER NEW CHAPTER IN ENGLAND

We are pleased to announce to AMORC members living in the vicinity of Nottingham that the Byron Chapter is now completely organized. The Chapter meeting place will be at Adult School, Friar Lane, twice monthly at 7:30 p.m. For exact dates, please contact the Master (see directory in the back of this magazine).



Foundations of Mysticism

By CECIL A. POOLE, F. R. C.

Supreme Secretary, AMORC

CERTAIN aspects of mysticism can never be fully comprehended by the finite mind. Everyone who attempts to write about mysticism can at no time complete his comments without a feeling of inadequacy. The conscious aspirant to the comprehension of mysticism can never fail to feel that in the presence of this subject, he faces a power so much stronger, so much more important than he is, that the insignificance of any words possible to be written is apparent to even the least interested person who might read them. I have repeatedly written and spoken about mysticism. It is a subject that must always have priority in the Rosicrucian teachings. It is through this concept alone that we can arrive at the major contribution that Rosicrucian philosophy makes to the individual. In various articles and writings, the subject has been defined and analyzed. In this presentation, it is my purpose to try to direct the individual already mystically inclined to attain a better appreciation and understanding of the philosophy upon which mystical experience is based.

A recent author has emphasized that there is almost an instinctive reaction in man to anything that overpowers his consciousness. In this concept, the qualities of wonder and awe are believed to be inherent in human consciousness and are the keys by which man is able to define for himself the existence of God. When one approaches a subject related to the Absolute, to



the consciousness of the Divine, and feels that his existence and very being are dependent upon an external power, he becomes conscious of the growing wonder which seems to overwhelm consciousness. Every human being has the potentiality of experiencing the awe or wonder which can absorb the whole of consciousness. This state is an intermediary condition between reason

and emotion. It is a state of consciousness that momentarily, at least, lies beyond the control of the objective and is still entrenched within the inner self or the subjective. Therefore, we cannot become fully conscious of all its implications, and so we feel rather than understand the impact of the Divine upon the finite.

Under the influence of this feeling, the most creative work in the history of humanity has been done. Artists, writers, and philosophers have been able to translate into the limitations of language some of the things they have felt. Our greatest heritage in the field of art and literature has come to us because of these extrasensory experiences of the artist who has expressed ability in such forms as art, music, and literature. Many of these individuals would not, however, claim any knowledge or experience related to the mystical.

Man's Right to God

The mystical experience has usually been considered directly or indirectly related to religious experience, and we may concede that mysticism and reli-

gion are closely related, but they are not necessarily restricted by each other. Any emotion that is constructive, that tends to activate an individual to function at his best, and also to leave a sense of satisfaction, of happiness, of joy and contentment, as a result of experiencing that feeling, is in its rudimentary sense a mystical phenomenon. More precisely, mysticism is man's right and ability to relate himself to God, to the Divine, to the Absolute, or whatever we want to call that force which lies beyond the limitations of objective consciousness and the material world.

Historically, the mystic has sometimes been pointed out as an eccentric; he or she has been the individual who has withdrawn from many of the cares and demands of the physical world. Such an individual, it is true, is less sensitive to physical phenomena simply because he has found a higher value than he had previously experienced. When we were children, we asked our elders for a penny, but today a penny has little value. The penny's value diminished as we learned about larger denominations of money. To put it more simply, values change as we realize higher or better values. All the possessions of the material world appeal to the person who has little, but they fail to satisfy those who have attained much. When through personal experience, an individual finds value in the expression of himself at a higher mental and emotional level, when he becomes conscious not through the words of someone else but by his own experience of a force or power that can take hold of his whole being and modify his entire thinking, then his life becomes modified by this value just as a child's concept of value is raised from a penny to that of a dime, or to a half-dollar.

Mystical philosophy throughout the centuries and in all parts of the world has been characterized by certain beliefs and principles. The understanding of this philosophy is not a haphazard experience; it actually does not differ essentially on the part of each individual. Fundamentally, the basic belief of mysticism is that man can obtain direct knowledge of the Absolute and that man can rely upon his insight and

intuition in distinction to analytical knowledge.

In the objective world, as material creatures, we are slaves to analysis and reason. We are taught to consider the concepts and draw conclusions concerning phenomena that enter into our environment. We are therefore essentially reasoning beings, but the intelligent human beings know that some day we may have an experience that reason cannot solve. Under such circumstances, we are at a loss; we are inclined to shut off our main source of help; to reason away our best opportunities and lose sight of our highest aspirations.

If we can remember that, fundamentally, the mystical philosophy is man's relating himself to the Divine; and if we can cultivate the technique of intuition, then gradually more and more confidence will be placed in that concept and less and less in the fields of human reason. These concepts concern ways of obtaining knowledge which will be equally or even more helpful than any knowledge based upon reason. Those who have had even the most elementary of mystical experiences soon realize that certain knowledge may come suddenly and penetrate their entire consciousness. Intuitive knowledge will be in direct contrast to the slow analysis of thinking or to the physical result of a scientific process relying completely upon the physical senses.

Real or Unreal?

All who have grasped this concept of mystical philosophy through experiencing it have become capable of experiencing at times a strange feeling of the unreality of the physical world. Usually, reaction to a mystical experience is the sensing that the world of actuality to which we return in objective awareness is, after all, an illusion. The materialist believes that all that is not measurable by the sense faculties is an illusion, whereas the mystic tends to create the impression that all that is objective is illusion and that reality exists in the experiences of the intellect and the emotions. Those who accept the mystical philosophy have experienced that momentary loss of contact with daily things. It seems that the soul becomes capable of bringing forth



out of its own depths certain principles, facts, or feelings, which have previously seemed completely separated from the work-a-day world. Furthermore, the mystic senses that a human being can develop the effect of creating a doubt concerning commonly accepted knowledge. He begins to question not only what may be of highest value but whether or not some very obvious things are actually *truth*; or if true, whether they matter.

Undeveloped Potentialities

This type of experience is a preparation for the reception of higher wisdom. Such a mystical experience is not as uncommon as many would imagine. Numerous people have reached the threshold of such an experience within their own consciousness and could acknowledge it if they would be completely honest in recognizing the fact. It is not too important that many have experienced these feelings; what is important is that few are passing beyond this experience. Most individuals do not develop the potentialities that have come so near to the surface of their consciousness.

All of the sensations and mental impressions that have been described here

constitute the mystical experience in its rudimentary form. This experience is only a gateway, a state of perception leading toward a greater one which can be developed by a continuing growth or expansion of consciousness and by one's instilling into his consciousness the mystical concept. This concept is the realization that man as an individual can contact God. The growth of these impressions, the expansion of consciousness toward a level of what has been called *Cosmic Consciousness*, is a process of continual evolvement with a gradual realization of a more complete insight into being, into the nature of ourselves, and into the realization of God's existence.

Mystical growth in consciousness continues even when the sense of mystery, which may have accompanied our first thoughts and impressions, has been eliminated. With the elimination of the strange or the unknown, there develops a calm assurance that one has actually approached and assured himself of a source of power and knowledge which will be beneficial and that there does exist a higher and greater wisdom. This realization dawns upon the mind of the mystic as being certain or beyond the possibility of doubt.

MY FRIENDS

By VALIDIVAR

(Reprinted by Request)

NO MAN has a greater host of friends than I; of an evening, some will take me on high adventure. Through icy blasts and over frozen regions we will journey. I will be numb with cold, and my eyes will ache from the unrelenting glare of sun on eternal white. Then, again, on occasion, in torrid lands we will travel, each cutting and hacking his way through the green hell, as savage eyes peer out at us from the dismal darkness of the shadows. Some of these companions of mine, of a night, will choose to leave the confines of this earth. With them I will vault into space. They stop at the moon, push their way through its moribund canyons and thence they swirl and dance with the nebulæ, as I breathlessly keep pace. Never a night the same. Others of this host lead me into the past to silently witness sacred ceremonies of the ancients. We dine with Caesar. We fight in the Legions of Alexander the Great, or we tarry awhile to listen to the deathless words of the sages who are gathered in the shadows of the Parthenon.

My life is ever a rich one, for my friends are full of spirit. Their resourcefulness is the capacity of all human thought and endeavor. These friends are always near. Their escapades, lives, and sentiments, are just within the reach of my extended arm. For these friends are the *treasured books* upon my shelves. At attention they stand, a legion of personalities waiting to leap at my desire and serve my every mood and interest.

Beginnings of Science • By Ben Finger, Jr.

The FIRST BOAT

WAS BUILT BY PRIMITIVE MAN
FROM A BURNED-OUT LOG.
"HE USED FIRE AND HIS
CRUDE TOOLS TO
FASHION BOATS
OUT OF
TREE TRUNKS,"
notes Eileen Garrett
in "Man—the Maker."



STEAM NAVIGATION

WAS PUT ON A COMMERCIALLY SUCCESSFUL
BASIS WHEN ROBERT FULTON
LAUNCHED HIS STEAMBOAT
ON THE HUDSON IN 1807.
AT FIRST HIS WORK WAS
RIDICULED AS
"FULTON'S FOLLY."



and now we have The Modern OCEAN LINER.



Ben Finger Jr.





From a Travel Diary

By ANNE B. KLEMER, F. R. C.



UR GOAL was Quito, Ecuador. The National plane took us (myself and daughter) from Washington, D. C., to Miami, Florida. From there we traveled by Clipper to Panama. At Balboa, we took time to visit the many Army and Navy buildings, as well as the United States ambassador's home and the Army dispensary.

At Panama and the Canal Zone, we saw the locks which cost \$250,000,000, and fortunately for us two ships were passing through. It was thrilling to see the gates open and the ships pass each other—one to the Pacific ocean and one to the Atlantic.

We drove over the street which divides Old Panama and the Canal Zone: the sidewalks belong to Panama and the street to the Canal Zone; they extend to Panama City. Of interest in Panama are the ruins of a famous old Cathedral. A beautiful, modern Scottish Rite Temple stands near a huge Jesuit Monastery and the Santa Anna Convent.

Flying to Quito, Ecuador, and looking down on snow-capped mountains was wonderful. One is reminded that "The heavens declare the glory of God and the firmament sheweth His handiwork." Soon the pilot announced "Look out of the window; we are crossing the Equator."

We arrived on Sunday and went to see the Santa Clara Catholic Church and their usual Sunday market surrounding it. They were selling every-

thing from flowers, vegetables, and garments to fish and live chickens. Nuns stood outside the church with their contribution plates while crowds of people inside were attending mass—all coming and going. We joined them. It all seemed strange, but music, the universal language, coming from the beautiful pipe-organ struck a familiar chord.

That same day we drove up the mountains in the middle of Quito. On a projection there appeared to be a huge, deep well, but our driver said it was the remnant of a volcano. There the early Incas used to worship the sun. Quito has much beauty but beggars on the streets in their rags and filth look pathetic, and underfed; many adults looked tubercular—this disease being common, as in Peru.

Some Americans were shocked to find no emergency exits in the motion-picture theaters, the reason being that as a result of the low oxygen content of the air at that high altitude, there are very few fires. It was July, but we were wearing winter clothing.

We were present when Quito was celebrating Ecuador's Independence Day. The plaza was filled with many Indians who had come down from the mountains; also there were the Spanish-speaking people. All were hoping to get a glimpse of President Plaza, who we heard had been educated in the United States. The exercises were scheduled for 2:45 p.m., but we waited until 5:15 for them to begin. This long waiting is characteristic, we were told. The dozens of soldiers in their Spanish regalia—red-plumed hats and colorful

uniforms—sat motionless on their beautiful horses all of that time. Finally the guards appeared on the balcony which extended over the entire second floor of the embassy; the bugles sounded; and a very fine band played Ecuador's beautiful and beloved national anthem.

The president and his ministers arrived in their formal dress making a very distinguished appearance as they paraded to the embassy. That was the extent of the "program," but it was interesting just to mingle with the people and observe the pageantry. We later learned that Americans were not supposed to be on the streets at such times because of the danger of a revolution breaking out. These are quite common and as one native said, "Oh, we are having these all the time." However, we spent an interesting and profitable five weeks there.

Peru and Incas

Our trip to Lima, with the Pan American-Grace Airways, Inc., took five hours. The weather was perfect for flying but the scenery remained fixed for much of the entire trip—a desert. The Andes Mountains seemed like an endless chain of desolation. The many oil wells, which are the largest in Peru, with their miles of derricks, broke the monotony.

We visited the home of the people whose ancestors were the ancient Incas—highly cultured at the time of the conquest of Peru by Pizarro. This was his reason for subduing them. Some authors still believe that the destiny of South America lies in the hands of these people. Their town, Otavalo, is high in the mountains. I had a definite feeling that the Incas do have something important to contribute to both South America and the world. The markets of Otavalo have a reputation for being the finest in the world. The beautiful rugs, pottery, and flowers, excel in quantity as well as in quality.

The people all seem to work hard at something and their community spirit is ideal. They feel responsible for one another, ready to help their poor, the sick, and the unfortunate. When one needs to build a home, the neighbors help.

Our visit had been on a Saturday during their usual market which gets

started at 5:30 a.m. On our way we saw many clean, happy, healthy and so evidently self-respecting Indians. The autocarril, an automobile which runs on rail wheels, took us up the mountains to Otavalo. It was an exciting trip. We passed through many long tunnels cut through solid rock, and the car glided on and on over bridges just wide enough for it. Looking down hundreds of feet into ravines where streams of clear water sparkled, one could see the beautiful trees, many of them eucalyptus, and also the colorful flowers which added to the scenery.

A priest from Lima sat next to me, going out, and I noticed him make the sign of the cross when we began our journey and as we entered the tunnels. We later heard that there had been a wreck and all the passengers in the autocarril were killed. I too had sensed that we were in danger and I'm sure my thoughts were the same as his—"Our lives are in Thy Hands."

One Sunday we had a never-to-be-forgotten experience. We drove about forty miles along the Pacific Ocean over splendid roads, to a most fascinating locality where snow-capped mountain peaks of the Andes loomed up in the distance on either side of us. Suddenly we were on what seemed to be a spacious and desolate desert, sandy and dusty. We were in the midst of the ancient Inca ruins. The walls of some of the buildings were still standing; one was once the Temple of the Sun; and another not far away, the Temple of the Moon. It is difficult to explain the reaction one experiences while driving along narrow streets, often with high walls of rock on the sides, and realizing what had taken place on those same streets centuries ago.

It was about dusk, and being winter it was rather cold, but to our surprise the distant snow-capped mountain peaks were completely bathed in golden sunlight. It was sublime, beautiful and awe-inspiring, and one remembered with sympathy and understanding the Incas and their adoration of the Sun. There is, they say, an undiscovered underground highway near the Temples leading to the Pacific Ocean.

No trip to Peru would be complete without seeing Machu Picchu. Had we not seen it, I would still be thinking



that what I had read and heard about it was merely fantasy. Machu Picchu is called the Secret City of the Incas, a stone retreat in time. It is situated for eight city blocks along a narrow, almost inaccessible ridge of an Andean cordillera hidden in the mists, and in an area under the jungles of the Amazon River. Hiram Bingham of Yale University, author of *Lost City of the Incas*, discovered it in 1912.

The trip from Cuzco to Machu Picchu is made on the Government-owned Cuzco, Santa Ana Railroad. The autocarril crosses the bridge over beautiful Urubamba River, and one can see the highway which extends about five miles up the steep side of Machu Picchu Mountain to the peak. The ruins are about a third of a mile almost straight up. We went by station wagon.

When nearing the hotel, one passes the plaque which marks the Hiram Bingham Highway. It states that he was decorated with Peru's highest honor, the "Order of the Sol" in 1949. The first impression one gets of the lost city of the Incas is of the tiers of terraces, which as far as can be seen extend upward to the gray ruins of Machu Picchu. On top of the narrow ridge was the entrance to the city. Machu Picchu was protected from undesirable visitors by a dry moat and a high wall.

The ruins contain more than one hundred stairways, and the finest leads from the sacred Plaza to the top of Machu Picchu Hill. On ceremonial occasions and festivals in recognition of the sun-god, a gay procession of Inca nobles, priests, and virgins of the sun must have used this fine granite stairway in marching to the top of the hill to witness the worship of their favorite deity. The famous semicircular temple over the great ledge was probably the center of the worshiping. Beneath it is a carefully constructed mausoleum. Beyond the "Stairway of the Fountains" is a magnificent residence of the "Kings" group, probably the Inca Emperors.

The Intihuatana of the Inca builders of Machu Picchu was the place where the High Priest of the sun-god succeeded in tying up the god at the time of the winter solstice, when it seemed

(Continued on next page)

**The
Rosicrucian
Digest
June
1953**

It Began In Egypt



BRICKMAKING

By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

THE ancient Egyptians introduced the art of brickmaking during the late predynastic period. It soon became one of Egypt's greatest industries, employing great numbers of workers. Most buildings in ancient Egypt were made at least partly of this material. Temples, however, were usually constructed of stone.

The paintings on tomb-walls show that ordinary oblong bricks were made in a very simple manner. The brickmakers are pictured mixing the muddy soil of Egypt, which was particularly suitable for brickmaking because of its being free of stones. They used water and chopped straw, and then kneaded the mixture with their feet until it became a paste of proper thickness and firmness. This paste was then placed into wooden moulds the size of the bricks, the top smoothed with a flat, paddlelike board. The filled moulds were put in the sun for drying. After the bricks were dry enough to take out of the moulds, they were once again placed in the sun. After a day or two, they were ready for use. The bricks varied in size from 8 to 15 inches in length, 4 to 8 inches in width, and from 5 to 6 inches in thickness.

The bricks made in the royal brickyards were stamped with the cartouche of the ruling Pharaoh. The Rosicrucian Egyptian Museum in its "scene of the month" often displays the ancient brickmaker at work.

to the Indian people that the Sun who made life bearable in the high, cold Andes was leaving them. The priests of the sun-god, students of astronomy, knew that on the day of the solstice the sun would start back from its annual pilgrimage to the Northern hemisphere; therefore, it would be safe to claim that they had tied him to the Machu Picchu stone. Learning the importance of this stone pillar in the religion of the Incas, the Spanish conquistadors would break a pillar whenever they found one. Since they never reached Machu Picchu, this particular pillar still stands as it was left by the ancient worshipers.

The sacred Plaza has the principal Temple, the Memorial Temple of Three Windows. As to sun worship, the Inca priests faced the East, greeting the rising sun, extended their hands toward it, and threw kisses to it, a ceremony of the most profound resignation and reverence. As the sun rose, we can imagine the priest saluting it:

"O Sun! Thou who art in peace and safety, shine upon us, keep us from sickness, and keep us in safety. O Sun! Thou who hast said, let there be Cuzco and Tampu, grant that these children may conquer all other people. We beseech thee that thy children, the Incas, may be always conquerors since it is for this that Thou hast created them." This was their customary invocation, we are told.

Cuzco, the capital of the ancient Inca Empire, is 11,000 feet above sea level, high in the Andes. The tragedy of the destructive earthquake of 1950 was still evident in the ruins. The Plaza de Armas, in the center of Cuzco, includes two of the best colonial churches, and a beautiful monastery across the park, exquisite in design with rubies, pearls, and diamonds sparkling against wrought gold.

Across the Plaza may be seen the brown-tiled houses scattered over the entire side of the hill; at the top is San Cristóbal Church with its huge cross. To the right on the adjacent hill is a white statue 25 feet high, of El Cristo Redentor, the gift of Cuzco's merchants. Farther on is the entrance to the Cuzco University which was damaged in the 1950 earthquake.

Cuzco Cathedral is the largest church in the city. It is of majestic proportions, excellent art, elaborate with its glinting gold and its silver altar with grape-and-vine design. Adjoining is the Cathedral Jesús María Church, again ornate and built in the early 18th century. The building nearest it is that of the former Inquisition headquarters.

The Plaza de Armas is a very pleasant place in which to sit, during the warmer part of the day. In this setting one can well review the past, and build faith in the future.



EXERCISE FOR INDUCING SLEEP

The Danish psychiatrist, Dr. Gudmund Magnussen, in a report to the National Association for Mental Health in New York, suggested the following method to bring about sleep:

Visualize a restful landscape, one familiar to you. Fill in all the details of the picture and then concentrate on some small part of it. Try to hold this part in your imagination. If outside thoughts interfere, start all over again, bringing the same picture and concentrating on the same point in it.

Dr. Magnussen stated that with this "landscape method" one's emotional thoughts, interfering with sleep, are kept away.



Temple Echoes



EARLY THIS YEAR, Karnak Chapter of Milwaukee, Wisconsin, had its twenty-fifth birthday—an occasion, indeed, for this earnest and hard-working group of Rosicrucian students. Interesting as the record of the past has been to these students, however, the twenty-five years ahead seem more important and inviting. They realize that a foundation has been laid broad enough and strong enough to carry a sturdy and enduring superstructure that will serve as a place of Light, Life, and Love for many years to come.



Rockets, jets, and space ships have certainly stimulated a growing interest in outer space even though interplanetary travel has not as yet become a matter of everyday acceptance. Recent visitors to the Science Museum in Rosicrucian Park, however, have been intrigued by the new dioramic studies built by Oronzo Abbatecola showing conditions on the planets. These specially constructed and subtly-lighted displays give the earth dweller all the strangeness and eerie thrill of being far from native and familiar surroundings. They have evoked lively interest and keen comment from museum visitors and will undoubtedly prove an irresistible attraction during the coming international convention.



One of the evening activities, in recent weeks, at Rosicrucian Park was a book review given in the Research Library by Soror Edla Wahlin, the librarian. These comments of Soror Wahlin on books of worth and interest to Rosicrucian members have been helpful guides to the inquiring student in

broadening his field of reading. The most recent book chosen for discussion by Soror Wahlin was Dr. Rollo May's *Man's Search for Himself*. It was enthusiastically received and commented on by all who heard it.



This year's session of RCU begins on Monday, June 22. The following faculty will be in residence for the three-week term:

Fraters:

Oronzo Abbatecola—Art

Joel Dishner—Alchemy

James French—Chorus

James R. Morgan—Chemistry

Floyd Newman—Philosophy

Arthur Piepenbrink—Parapsychology

Paul Plenckner—Comparative Religion

Ralph W. Randall—Herbs

Gene Schwabe—Psychology

H. Arvis Talley—Biology

Erwin Watermeyer—Physics

Sorors:

Louise Anderson—Music and Drama

Frances Vejtasa—Creative writing

Edla Wahlin—Rosicrucian history

Katherine Williams—Music therapy



The poster is a familiar object almost everywhere. Although its function is decidedly utilitarian, its nature has come to be more and more artistic. Because of the purpose which it must fulfill, the poster, however subtle, must always remain objective. Since the limits are so clearly defined, the poster will always appeal. The man in the street responds because he can understand; the artist, because the requirements constitute an irresistible challenge.

The San Jose Gallery in the Rosicrucian Egyptian and Oriental Museum devoted several weeks in April to an exhibit of Danish Posters—amusing,

varied, appealing. Sponsored by Det Danske Selskab, the exhibit drew increasingly large numbers of visitors. On Sunday, April 12, an almost overflowing crowd heard Paul B. Ryder, Consul General of the Royal Danish Consulate, give a talk. Two short travel-films on Denmark were also shown.



It will be remembered that last November, the versatile artist, H. Bernard Robinson, had a one-man show in the San Jose Art Gallery in Rosicrucian Park. Of particular interest to Rosicrucian visitors, viewing the exhibit, was an ornamental scroll carrying a quotation from the preliminary instructions in *Unto Thee I Grant*. This beautiful example of the illuminator's art now hangs in the Rosicrucian Research

Library as a gift from the artist to the Order. Not only will it be enjoyed by the people of our own times, but also future generations will be impressed. For them, it will be an inspiration in a new cycle of activity as well as a testimony of the growing devotion of times past to the ideals of the Order.



Ear muffs were almost standard equipment in Rosicrucian Park during the past two months—and not because of the weather. The reconstruction projects going on in several parts of the Park simultaneously, in addition to the usual activity in the various offices, made quite a din. One foresighted officer not caring for the inconvenience of ear muffs has had his office sound-proofed.



SOUTH AFRICAN ROSICRUCIAN RALLY

The Southern Cross Chapter, Johannesburg, will stage two Rosicrucian Rallies. The events, consisting of lectures, convocations, and forums, will be one of utmost interest and enjoyment to all Rosicrucians in South Africa. Every effort will be made to make these affairs memorable ones.

Remember these dates and places:

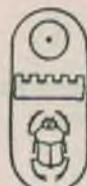
Friday, September 18
Time: 7:30 p. m.
Place: Bantu Centre
For Non-European members

Saturday and Sunday, September 19, 20
Time: Saturday, 2:30 p. m.; Sunday, 10:00 a. m.
Place: Duncan Hall (Townhall)
For European members

The Imperator, Ralph M. Lewis, and James R. Whitcomb, Grand Treasurer of AMORC, are expected to personally participate in the Rally functions.

Here is what you have been waiting for! Make your plans to attend this fraternal gathering now! All active Rosicrucian members are eligible. Membership credentials, of course, must be presented. For further particulars write to:

MRS. NELL DINGLER, *Rally Secretary*
12 Rietfontein Road
Westdene, Benoni
Transvaal



Human Calculating Machines

By ANDREW D. COIZART

AMONG the many mysteries which still baffle science, one of the most fascinating is the power that certain individuals possess to make lightning calculations.

As a rule, education has nothing to do with the development of this extraordinary faculty. A great many of the arithmetical prodigies whose names have been recorded were simple people who could hardly read and write. Some, even, were totally illiterate. But all drew on an innate power, highly developed.

Save for a few rare exceptions, these prodigies give the impression of having a one-sided mind, receptive only to arithmetical symbols which react upon their brain apparatus in various ways. Some see figures as colors which are filed at top speed; others seem to hear the answers within themselves, while for a third group, feeling is the predominant factor.

Whatever the process may be, it is not without interest to recall a few of the feats performed by some of these human calculating machines.

The four people mentioned in the course of this article were selected not only on account of their astounding ability, but also because each one belongs to one of the four groups into which arithmetical prodigies seem to fit.

Four Prodigies

Let us start with *Thomas Fuller*, born in Africa in 1710. At the age of 14, he was kidnapped by slave traders and sold to a planter in Virginia.

He never learned to read or write but was so proficient in the use of figures that he became known as the Virginian calculator.

"How many seconds are there in a year and a half?" he was once asked at the age of 70.



"47,304,000," Tom replied in about two minutes.

"How many seconds has lived a man who is 70 years, 17 days, and 12 hours old?"

The answer came in a minute and a half: "2,210,500,800."

"You're wrong, Tom," observed one of the men who was checking the results, "the sum is less."

"No Massa," said the old man, "I'se not wrong. You forgot de leap year."

A second calculation taking into account the seconds of the leap year proved that Tom was right.

It is said that Tom Fuller needed questions proposed to him in order to start his brain working because, when left to his own resources, he was unable to think of any problems requiring an arithmetical solution.

He died at the age of 80, without having lost any of his intuitive powers.

Another famous prodigy was *Jeremiah Buxton*, born in 1702 at Elmton, Derbyshire, England. His father was a school teacher who, for some unknown reason, so completely neglected his son's education that the boy could not even sign his own name.

Jeremiah earned his living as a farm laborer. At an early age he began to amaze people with his calculating ability. In a few seconds, for instance, he would tell "how many barley corns, vetches, peas, wheat, oats, rye, beans, lentils, and how many hairs, each one inch long, would fill a space of 202,680,360 cubic miles, reckoning 48 hairs in breadth to one inch on the flat."

In 1754, he was presented to the Royal Society of London where he passed successfully the most difficult tests.

Yet, Jeremiah Buxton's mental development was only that of a ten-year-

old boy. Unlike Fuller, he was constantly obsessed with figures.

During his visit to London, for instance, he was taken to a performance of Richard III at Drury Lane.

All that he remembered about the play was the number of steps each dancer had taken on the stage and the number of words the great actor Garrick had spoken.

Buxton's fame was short-lived. He returned to Elmton where he died in poverty at the age of 70.

Next we have *Zerah Colburn*, born in 1804 at Cabot, Vermont.

At the age of six, having only attended school for a few weeks, he was heard muttering to himself "5 times 7 are 35, 6 times 8 are 48," etc. Thus he went all through the multiplication table without making a single mistake.

"What is the product of 97 multiplied by 13?" his father asked him jokingly.

To his parent's amazement Zerah answered immediately "1261."

Zerah Colburn was different from Fuller and Buxton in that he was capable of sound reasoning. This he demonstrated when in Montpelier, Vermont, he answered correctly the following questions:

Which is the most, twice twenty-five (2×25) or twice five plus twenty ($2 \times 5 + 20$)?

Which is the most, six dozen dozen ($6 \times 12 \times 12$) or half a dozen dozen (6×12)?

During this particular exhibition, Zerah also showed that he was not deprived of a good sense of humor.

"How many black beans would make five white ones?" someone asked him facetiously.

The little boy smiled: "Five . . . if you skin them," he replied.

Colburn relates in his *Memoirs* that, after having visited several cities in Vermont, he was taken to Boston where he caused considerable sensation.

There, complicated questions were asked him dealing with multiplication, subtraction, division and extractions of square and cubic roots. What astounded mathematicians most was the fact that this lad of six was able to find the prime factors of numbers when no standard rule existed to this effect. Later, Zerah revealed the system he had elaborated.

The answer he gave to the following question illustrates his quickness of thought:

"Supposing I have a cornfield in which are 7 acres having 17 rows to each acre, 64 hills to each row, 8 ears on a hill, and 150 kernels on an ear—how many kernels are there on the cornfield?"

"9,139,200," the boy replied after concentrating two seconds.

"The exercise of my faculty," wrote Colburn, "has been and still is as much a matter of astonishment to me as it can be to any other one; God was its author. Its object and aim are perhaps unknown."

At the age of 10, Zerah went to England with his father. The boy's fame had already preceded him when he arrived in London.

There, among other achievements, he undertook and succeeded in raising the number 8 to the 10th power. So rapidly did he calculate that the clerk recording what the boy said had to beg him to go slower.

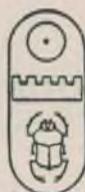
Zerah's power was now at its highest peak and a great future was predicted for him. Following the advice of well-meaning people, his father sent him to school where he was made to study seriously.

Then, suddenly, something seemed to snap within the boy's mind. Was it the result of too much work, of too much intellectual concentration? The power that had come to him so mysteriously left him in the same manner. Soon he was unable to compute mentally even a simple addition. His life ended in obscurity at the age of 35, as a professor of languages.

Now we come to one of the greatest prodigies of the 19th century: *Truman Henry Safford*, the famous calculator, mathematician, and scholar. Safford, by intensive study, developed to an extraordinary degree the gift he had received from nature.

He, also, was a Vermonter, being born at Royalton, Vermont, in 1836, but so keen were his mind and intelligence that, by the time he was 8, he had surpassed Colburn himself.

He was six years old when he displayed this amazing gift for the first time by telling his mother that he could find out the measures of barley corns



in his father's field, if he knew how many rods it measured around.

"1040 rods," his mother said, taken aback.

The child thought hard for a few moments, then gave the answer: 617,-760, which was found to be correct.

At the age of nine, he made an almanac which was published.

One year later, upon being requested to multiply in his head 365, 365, 365, 365, 365 by 365, 365, 365, 365, 365, he came out with the answer in 58 seconds.

"He flew around like a top," wrote the Reverend H. W. Adams who examined the boy, "pulled his pantaloons over the top of his boots, bit his hand, rolled his eyes in their sockets, sometimes smiling and talking, and then seeming to be in agony, until he said:

'153, 491, 850, 208, 566, 925, 016,-658, 299, 941, 583 . . .' he began to multiply at the left hand and to bring out the answers from left to right."

At 14, Safford was admitted to Harvard to study astronomy. Already

he had made a great name for himself by calculating the ecliptic elements of the first comet in 1849. After graduating from Harvard where he had excelled also in philosophy, history, geography, chemistry, and botany, Safford became professor of astronomy at William's College in 1854. He died in 1901, having retained his phenomenal calculating power and mental brilliance.

Something in Common

This last case ends our survey. But before closing, let us summarize a few basic characteristics common to all mathematical prodigies.

These are, according to psychologists: quickness of mind, power of concentration, rapid orientation among figures, and a fantastic memory which plays the most part in difficult problems.

But, above all, the individual must add to his inborn gift a consuming interest in his performances which for him acquire values of their own, thus creating, in turn, permanent associations.



A NEW BOOK

Pageant of the Rose—by Jean Gordon

Could a single flower have such fascination? We opened the covers of this stupendous work, and read and read and read. The legend and romance of the Rose in history often overshadowed the greatest personalities of past ages. The publishers have aptly summarized this truth:

"The wealth of intriguing information and romantic incidents connected with the rose leads us on a fascinating voyage through history from the beginning of time to the present day. The great myths and legends, the million-year-old rose fossils, the romantic use to which the flower was put by many notable people—including Cleopatra when entertaining Anthony, the early superstitious rose-charms such as those resorted to by wives of errant husbands, the delicious recipes used in rose cookery and potpourris, the history of perfume, and descriptions of the rose gardens of the world form one part of the book."

The author, famous specialist on roses, and a Rosicrucian, spent ten years preparing this monumental work. The 100 illustrations include 14 gorgeous full-color plates. This fascinating pageant also depicts the rose's part in Rosicrucian history. The tale of the most *mystical* of flowers has appeal for every student of philosophical mind.

Published by the Studio-Crowell Company, the large, handsome 232-page volume is offered at the low price of only \$5.00 (£1/15/9 sterling), postpaid. Order at once, as our stock is limited. Send remittance to:

ROSIKRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

A PERSONAL SAVIOUR

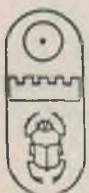


ANY individuals maintain the hope that their problems and aspirations might be taken care of by the appearance of some other individuality who would hold the key to the solution of all their perplexities. This desire to pass on one's problems and aspirations to someone else has existed throughout the span of human thought. It has gone beyond the mere hope of an individual and has become incorporated into the thinking of society. Because of this hope, and its being coupled with a belief in the appearance of such an individuality, almost every religion that has had popular appeal has carried as a part of its dogma the idea that at some time an individual would appear

to assume the problems of the world and of the individuals who compose the world's population, and that he would point the way toward a fuller and better life.

This idea is evidence of a tendency for man to project his desires and his hopes outside himself. He believes that thereby he may be able to relieve himself of both the burden and the responsibility that his living seems to demand of him. To be able to make those things that annoy us or cause us a problem to become external to ourselves is to at least temporarily rid ourselves of that which seems to cause irritation and trouble.

Out of such idea as this, there has developed the concept of a Messiah. Various religious groups have looked forward to the coming of a Messiah



who would be a Saviour of mankind in general, as well as a personal Saviour to the individual. In connecting this idea with the religious practices of the group in which the belief persisted, the Messiah took on Godlike characteristics, and in many cases was believed to be an actual manifestation of the deity.

There is evidence that man rises above this concept of a personal Saviour in direct proportion to the degree of spiritual evolvement which has taken place within him. Evolvement in the spiritual sense manifests by directing the responsibility back upon the individual rather than projecting it out to an external condition. The individual as he grows in spiritual assurance and strength comes to realize that God is not an external Entity but an existing function within man as well as one

which transcends man and the world in which he exists.

Spiritual evolution leads inevitably to the mystical concept because the basic concept of mysticism is that man is capable and able to establish his own relationship to God. At all times, man can be conscious of the fact that God is approachable through the medium of "self," that the soul of man is a channel to God, and that an external aid is unnecessary. We can find solace in the words of the Psalmist who said, "the Eternal intervenes on my behalf." God is always in a position to be drawn into our consciousness, and it is through our own spiritual evolvement that we become aware of this Divinity. The real Saviour is "Self" realization—the ability to look within and find there the reflection of the Divine and the path to the kingdom of God.



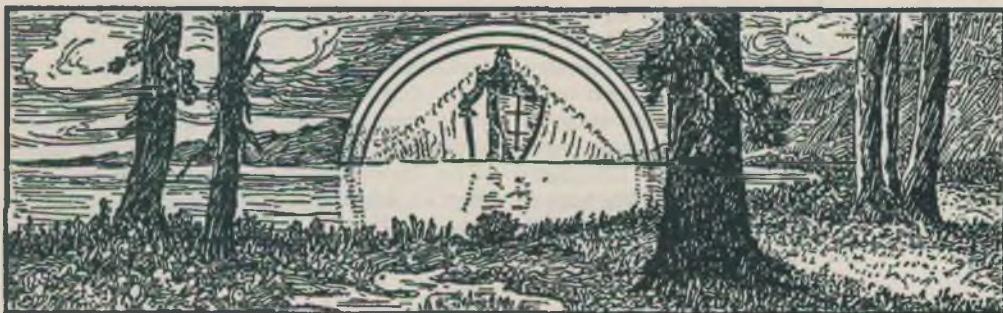
A Week of Wonders

At a Rosicrucian convention, a member can live a lifetime in a few short days. There is literally no end to the unusual and significant features to be attended from morning till night.

- Meet your Supreme and Grand Lodge officers.
- Meet fraters and sorors from all over the world.
- Explore the internal operations of AMORC's extensive offices.
- See the magnificent Tretchikoff art exhibit.
- Enjoy the new museum addition and the remodeled auditorium.
- Witness the many special demonstrations and experiments.

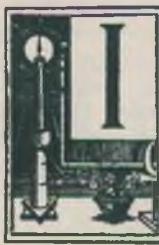
And if it's a vacation you want, what can be more ideal than eating, visiting, and learning with men and women of a common purpose? What can be more ideal than to meditate amidst the flowering roses and shaded acres of Rosicrucian Park? What can be more ideal than to make your vacation headquarters in the center of one of the nation's leading scenic areas? Within only a short distance of San Jose are the famed Big Trees, giant redwoods; Yosemite National Park; Mt. Hamilton with the second largest telescope in the world; ocean beaches and resorts; San Francisco with its fabulous Chinatown, cable cars, and Golden Gate Bridge; and other points of interest that annually attract thousands of visitors.

There is still time for you to arrange to be one of these many members who will constitute the Rosicrucian Convention, July 12 through 17. The officers of the Supreme and Grand Lodges, as well as visiting members from throughout the world, look forward to welcoming you at the 1953 Rosicrucian Convention.



Character Building

By RODMAN R. CLAYSON, Grand Master



S THERE ANYONE who has not watched the extensive groundwork and preparation for the erection of a new building? When a structure is to be erected in one of our cities, a fence and sometimes a board wall is placed around the scene of operations, not solely for safety purposes while the steam shovels and bulldozers excavate and carry away the dirt, but also to keep passers-by out of the way of the operations which are being carried on.

At such a scene, large numbers of people invariably take great delight in standing at the fence or board wall and watching the huge machinery remove the dirt and place it in trucks to be carried away. As these people continue to watch from day to day, they note that when the excavation is completed, tremendous steel and stone foundations are laid, upon which the new building is to rest. Should the viewer continue to watch, he will see that every steel beam or wooden timber is exactly fitted, that the very best of materials are used, particularly those which are strong enough and suitable for the size and height of the structure.

Somewhat similar operations are followed in remodeling an old building. While perhaps no excavation of the earth is necessary, the foundation of the old building must be strengthened with new concrete piers. Any weak sections in the old structure must be removed in order to have only the very best and

strongest supporting members for the structure.

Now, each new building has its own particular character. The sum of the qualities of which a business, a building, or a new home is composed gives it character, and distinguishes it from other structures. These distinguishing qualities and factors are found in structural detail, in the foundation, symmetry and proportion, as well as in color and appointments. It is the total of these qualities which gives a building its character.

Distinguishing Traits

When we speak of a distinguished and well-known man in our community, by saying, "That man has character," we are referring to the personal qualities which distinguish him from other men. We are referring to the qualities which serve as an index to the intrinsic nature of the man, and to the aggregate of distinctive mental, moral, and personal qualities. When we say that a man has character we are giving recognition to the very noblest and finest character traits which the man manifests. In speaking of the character of a person, then, we are considering the greatness of his qualities. Such a person has a high moral quality. Honor and integrity are high among the traits of character. Equally essential virtues include a righteous sense of justice, self-discipline, and self-control, confidence and self-assurance, coupled with courage, loyalty, and devotion which cannot be questioned. His character expresses



the virtues of a high code of ethics.

The traits of character are the total of those qualities which confer distinctiveness upon any personality. The traits may be many. The character is made up of a collection of emotional, intellectual, and volitional traits. These are the elements composing the structure of the human entity which Overstreet refers to as the structure of character.

We are continuously acquiring character whether or not we are consciously aware of it. Every thought and action, whether conscious or otherwise, contributes to the process of character building. For our children, this process begins in the home and is then augmented by training in our educational school systems. Human relationships, be they social, home, or business, contribute to the further building of character.

If what we express as our individual character is not of the highest caliber, it is incumbent upon us to make some adjustments, just as adjustments are made in the remodeling or renovation of an old building which is to express new character. We should examine the foundation of the structure of our character. We should examine the convictions which carry us around. Are our personal beliefs sound and rational? Do they include the best interests and well-being of others?

Progress in civilization is contingent upon the fundamental morality in character. The virtues of moral thinking and behavior are found in some businesses, just as they are found in some individuals. Character building is found in the conscious process of self-development wherein the individual cultivates desirable traits in the over-all picture. The fact must be recognized that it is the sum of the traits of character of the person which contributes to the stability of the community and state, and thus to the world as a whole.

Philosophy and Strength

He who is conscientiously building character establishes worth-while objectives and ideals for himself. The acquisition of these ideals must not be at the expense of others, but must take the best interests of others into consideration. Self-development and unfoldment

in the process of character building gain in momentum to the extent that one adheres to a real philosophy of life. In so doing he profits by gaining strength of character; he does not avoid difficulties, but meets and surmounts them. The experiences of life temper the caliber of his character. Such a person is spiritually and mentally strong. He receives the respectful admiration of his friends and neighbors. He is not seeking fame. He is, however, conquering the weaknesses and manifesting a courage which brings forth the very finest and strongest traits of character.

Strength of character can be manifested in every walk of life. By no means does character imply the seeking of acclaim or the achieving of an honored position in business or government. It does imply, however, the acquisition of respect of one's associates and the maintaining of a clear conscience in carrying out every thought and action. Strength of character will contribute to the mastery of one's environment, for no one need be merely a product of his environment. He learns to judge judiciously, to make right decisions, and to shape his life in accord with the very best of influences.

We build our own character, and it is ever in the process of being built. Character expresses those ideals which are cultivated in the mind of the individual, and it is these ideals, these traits of character, which give unity and integrative purpose to the human entity. In character building the highest attainment is possible. In the final analysis the end result in character building contributes to your manifestation as a personality—for such reflects the total of your traits, and in its manifestation expresses the real you. In other words, you build character in order to express your personality.

Lasting Quality

Therefore, if your character is not what you would like it to be, clear away the debris and lay a new foundation, or at least strengthen the existing one in order to give long-lasting support to the character which you are building. Choose your materials well, since what you are building must have lasting qualities; and only that

which is of the very best quality, that which is properly fitted, supported, and appropriately appointed can have any semblance of permanence. If you were building a new home, you would give careful attention to every detail; therefore, give similar care and thoughtfulness to every detail in the construction or building of your char-

acter. The person of character reaps a rich harvest of abundance, happiness, and satisfaction.

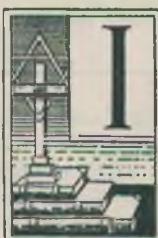
Abbott wrote: "Character is what a person is." If we would build a character of nobility, we must dig out the weeds of wrong habits, correct faulty thinking and behavior, and plant new seeds of the finest quality.



Strange Phenomena

THE VELVET TOUCH

By ARTHUR C. PIEPENBRINK, M. A., F. R. C.



IN THE darkened surroundings of a typical seance, anything can happen. On a Sunday evening, a few years back, a large gathering of people breathlessly awaited the appearance of the presiding medium in the parlor of her home. When she appeared, the lights were lowered, but not so much that objects were indiscernible. After fifteen or twenty minutes of preparatory exercises during which her extrasensory faculties were demonstrated to the satisfaction of her audience, she entered a large box-shaped structure, open in the front.

After requesting the audience to cooperate with her, she began asking for a spirit manifestation. In a few moments, a startled spectator saw a silky, white substance being emitted from the medium. It gradually took the form of a human hand and extended itself to a point where it touched his own hands. The touch was velvety, warm, and very human. Later, other such forms, some

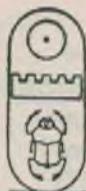
in the shape of human faces, manifested themselves.

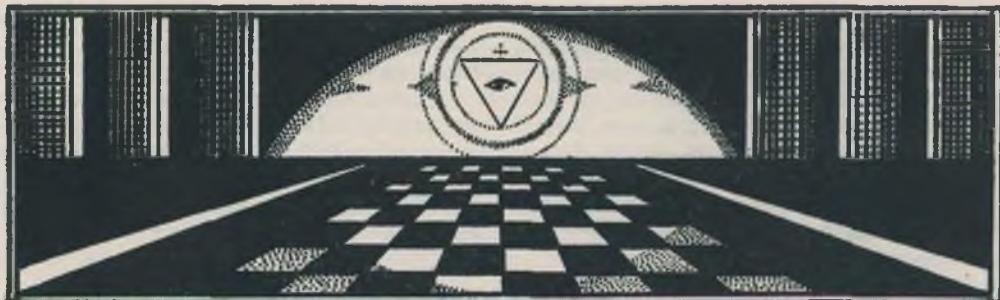
Such demonstrations of so-called human *ectoplasms* have been studied by impartial observers. This much is apparent: a manufacturer of equipment used by magicians exposed many of these demonstrations with a detailed account of the boxlike structure in which mediums place themselves for such a feature. They are trick boxes, artfully constructed so as to appear quite innocent to the average observer. What the manufactured ectoplasm itself, then, cannot do in the way of assuming human forms, suggestion on the part of the spectators will.

It is significant that, in all instances of ectoplasm demonstrations of which this writer has heard or read, such a boxlike structure was present. In each instance the room was near dark, and the audience was ready to see something. That such manifestations can occur through the subjective sensory properties is also possible. But again, it is very difficult to collect any evidence to support the presence of a *true materialization*.

AN INVITATION TO BREAKFAST

The Francis Bacon Lodge, 1957 Chestnut Street, San Francisco, will hold its regular Inspirational Breakfast on Sunday, July 5, at 9:00 a.m. AMORC members attending the 1953 session of Rose-Croix University are cordially invited to attend the Breakfast.



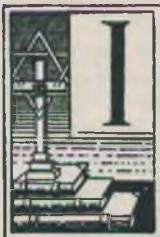


Steering Your Course of Life

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, May, 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



WANT TO REPORT a very interesting talk with the captain of a large trans-oceanic steamship. I may not recall all of the technical language which he used, and therefore I hope that those more familiar with navigation and nautical terminology than I am will not judge the value of these remarks by the absence of correct terms.

I asked the captain what was the most important aid used by him in steering his course across the vast Pacific Ocean, where for many weeks there is nothing to be seen but the sky joining the horizon of the great expanse of water with perhaps an occasional ship to be sighted at a great distance. I knew, of course, that the position of the sun and of certain stars was exceedingly helpful, if not the most helpful in a general way, and that the highly developed and efficient compass of modern times was also an important aid.

He replied that I might well eliminate the sun and the stars from consideration, and even the compass as a valuable aid, unless I included many other things of almost equal importance. This astonished me, as it will probably astonish you. In explanation he said, "If the sky is very dark and overcast

at night and the stars are invisible and there are no lights to be seen on the horizon, then surely we can expect little or no aid or assistance from the heavens in either determining our position at sea or directing our course. We must depend upon the compass for directions but this is not the only factor that must be given important consideration. We may see by the compass that our ship is pointed in the right direction, and we may feel from every calculation that we are moving in the right direction, but nevertheless, that is no guarantee of a safe journey and no guarantee that we will reach the port which we desire to reach."

Then the captain further explained that starting out across the ocean with a predetermined port in mind and keeping the ship ever moving in that direction is not the big problem nor is it the most important consideration. No matter how well we may intend to reach port or point, or how carefully we will start our ship in the right direction, the fact that our ship is moving in a line that seems to be toward the eventual port is no guarantee that we shall reach the port or reach any place in safety.

The captain called attention to the very obvious fact that if a railroad engine started from its roundhouse or from its first great station in the proper

direction and if there were no switches set to take it off the main line to a siding and the train was kept moving constantly on the track, it would seem that there would be no question as to the train's eventually reaching its destination, wherever that might be. Surely the purpose of the track is to keep the train moving very positively to the right point. Therefore, it would seem that the engineer operating such a train would have little or nothing to worry about. But such is not the case. Even if the route of the train is not varied by opening of any switches that would take the train to the right or left, there are other factors to be considered which might prevent it from ever reaching its destination or any place with safety. Upon a little thought this becomes so obvious that we are not surprised at the many safeguards which railroads have instituted to prevent accidents.

Then the captain explained that although the ocean steamship has no track to travel, as does the railroad train, it nevertheless has a more or less definite path across the ocean for each of its journeys; and each of the steamships traveling across either the Atlantic or Pacific ocean, or any other ocean, and making regular journeys to and fro, has a very definite path to which it tries to adhere closely. I mentioned the interesting fact that at some periods of the year the Atlantic Ocean is travelled from New York to England by a large number of ships following very definite routes and yet one sees only a few of the others during a passage. Each ship remains in its path and each ship knows in which path the other ships are moving. But sticking to these paths, even though they are well marked on huge maps which the captain has before him on the bridge of his boat, is no guarantee that the ship will reach its destination in safety.

The captain pointed out that it is the variations in the daily affairs of life at sea that constitute the great problem. Storms can suddenly arise and cause the ship to fight for its privilege of journeying in the right direction. Also, sudden fogs or banks of fog might not only delay the progress of the boat but cause it to lose its way if it were not for other aids which help to determine its position and movement. The captain

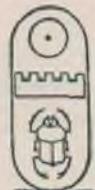
spoke of high winds and other conditions which are constantly changing and are always more or less new and unexpected but must be anticipated and for which very definite preparations must always be made.

He told me that within an hour a bank of fog might envelop the ship and leave it in a position where it could depend only upon its compass for determining its course or direction, but even this would not safeguard the ship. If it were not for information and knowledge which the captain and his officers obtain from other ships as to the extent of the fog, the nature of the fog and the condition of weather in other areas of the ocean through which the ship must eventually pass, the captain would not be able to tell what to do when in the fog or what to do at any hour of the day in anticipation of unexpected conditions. He must expect the changing conditions and know how to take advantage of them, how to protect himself and his ship against them, how to cooperate with the manifestations of nature. Without this knowledge of how nature is manifesting, without this deep understanding of nature's laws and his being prepared to understand the predicaments that might suddenly arise, he would be at a loss to preserve the course and to save his ship.

"I must expect almost anything and be ready to understand and interpret it, and adjust myself to it," said the captain. "This is the art and science of navigation. My compass and my ability through instruments to perceive the sun and the stars and determine my exact location is only a small part of my system of guiding the ship and protecting the lives of the people who are with me on the vast open spaces of the ocean."

From this conversation, I realized what the science of navigation included and how important it is that a captain be well versed in a knowledge of nature's laws, nature's unexpected manifestations, and nature's tests and trials.

I then thought of the human beings on this earth who are captains of their own individual ships and are trying to steer their course of life toward some well-defined port or goal where they expect to realize the fullness of their journey.



A Definite Goal

Nearly every human being has some definite port in mind or some goal toward which he is steering his personal ship. Those who are going through life aimlessly and without any port in mind need be given no consideration at this time for they have many other lessons to learn, and they would not benefit by anything that the captain said to me or that I might say to them. Unless each has a course for his ship and a goal toward which he is journeying he is not truly a captain; and, therefore, to him the wisdom and knowledge that a captain possesses would mean nothing. To become captain of one's ship and prepare to steer it toward a proper goal, there must be a chart made and a port or haven selected as the end of one's journey.

But for the majority, the sea of life is like unto open spaces of the ocean. The goal set by most of us is no more visible than the distant port on the Atlantic or the Pacific Coast. Nor are the storms of the sea, the fogs of the winter and the other changing conditions of ocean travel, any more tempestuous, disconcerting, discouraging, and filled with serious problems than are the tribulations of our journey through life. What preparation does the average human being have for steering his course as positively, as definitely, and safely, as does the well-prepared captain for bringing his ship safely into the distant port?

It is true that we have schools for mental training that enable us to read and write and to see and understand. But *what do we see, and of what we see, what do we understand?* And how little do we know of the space that lies between our present position and the distant port toward which our ship is directed? We may have worked out a map like the navigator's chart, that shows a path across the sea of life; and it may be that we have placed our ship in that path and look forward to keeping it there and eventually reaching the port. It may be that through some academic training in college or university we have been given upon our graduation that magic device of wisdom, the ability to think, reason, and analyze, that constitutes the magnificent mag-

netic compass that will tell us when we are on our course or off it. This compass may indicate when we are reasonable, safe, and sound in our thinking and doing, and it may tell us how to exercise our individual faculties in observing and analyzing the ordinary things of life. However, what aid have we and what magical instrument of mentality or consciousness to enable us to see in the fogs, to observe things in the immediate darkness of night, and to anticipate and understand not only the unexpected, the unknown, but the sure storms and tempests that await our journey?

As I think about the letters and comments that come to me from thousands of our members in all parts of the Western world, telling of their increasing abilities to anticipate and meet the emergencies of life, and to keep their ships steadily in the right course in weathering the storms, I realize more and more the importance of the studies that are included in the work of the Rosicrucian system of human development.

The knowledge given to our members through our lessons and magazine articles constitutes that compass and that book of Life's landmarks which are like the compass and the nautical almanac used by the captain as an aid in applying his understanding and wisdom for the protection of his ship.

Helping Oneself

I receive letters from persons who have not had this training, telling me that their ship of life has floundered or become lost in the fogs and storms of their earthly course. Like a captain who might be able to consult the sun and the stars and his compass and determine that he is at a certain latitude and longitude of the high seas, these persons are able to tell just where they are in their progress from the beginning toward the end, but unlike the captain they do not know which way to move to avoid the storm that has beset them or get out of the darkness that surrounds them. They do not know how to move out of the fog that has encompassed them, or to weather the strifes and terrific battles that are threatening to wreck their ships and blind them on their course.

Such persons are the real seekers who demand our help and who must be saved from that ignorance which has become a curse in the lives of men and women. Nothing that they have learned in the average college or university helps them in their predicament. The greatest aid they have is that which was created out of similar experiences in life through which they have come to know the laws of nature and the mysteries of the universe.

However, after these persons have had the benefit of the training and education of our organization—and similar organizations, they are fearless in their anticipation of the unexpected events of life and, therefore, calm and rational in the face of the unexpected; and also they are prepared to properly interpret and understand the occurrences of life. They see each event in its true form, in its correct relationship with other events, and they are able to analyze the conditions in a constructive manner. They, too, come to learn whether the fog that surrounds them is deep or merely a passing bank that will move on and again permit the sun with all of its enlightenment to bathe them and guide them. They, too, will know whether the storm that tears around them is increasing or decreasing and whether it is filled with dire horrors or will be of short duration. They, too,

know whether beyond the immediate horizon of their present observation there lies calm and open water which may be traversed safely and joyfully. They know whether the superstitious beliefs of the ignorant ones around them are to be given credence or to be cast aside.

An individual's understanding of life and its problems, and his preparation to meet emergencies, fortifies him and enables him to steer his ship aright; and it also gives him that calmness and poise, that assurance and peace, that passeth all understanding. It dominates every situation and brings safety and success to the daily actions. This preparedness is not to be found in the great college or academic courses, nor even in the fundamental principles of any of our educational systems. It comes only from a broader and yet a more intimate viewpoint of life and all its principles, laws, and the great *logos* itself that unites man with the universal manifestations in every department of worldly existence. It is for this reason that the members of such an organization as the Rosicrucian Order are able to find greater success and happiness in living. They learn how to overcome life's problems and adjust themselves to the situations that might otherwise leave them floundering, discouraged, and unable to direct their course with safety and sureness.



AMORC RALLY IN AUSTRALIA

An all-Australian Rally will be held in Sydney on the dates of October 17 and 18. There will be lectures, demonstrations, beautiful mystical convocations, and various other activities for you to enjoy.

The Sydney Chapter is happy to announce that the Imperator of AMORC, Ralph M. Lewis, and Frater James R. Whitcomb, Grand Treasurer, will be present upon that occasion to participate in the functions. Make your plans to attend now!

Every active Rosicrucian is eligible to attend. It will be necessary that you present your credentials. *Remember these dates and places:*

Saturday, October 17, 9:00 a.m.—I. O. O. F. Hall, 100 Clarence St.

7:30 p.m.—History House, Young St.

Sunday, October 18, 10:00 a.m.—Maccabean Hall, Darlinghurst St.

7:00 p.m.—I. O. O. F. Hall, 100 Clarence St.

For further details, write immediately to the Rally Secretary:

Mr. B. Winterford
Box 889, G. P. O.
Sydney, N. S. W., Australia



Practical Approach to Dreams

By LOUISE ANDERSON, F. R. C.

DREAMS are often relegated to a kind of mental alcove. Their true worth as a constant source of helpful advice for daily needs has been ignored by the average person. Perhaps the modern tendency to identify oneself with authoritative viewpoints inhibits natural curiosity concerning dreams. Three of four sources of information have obvious drawbacks: Current magazines devoted to dream interpretations are too sensational and too general to satisfy the serious-minded; specialized psychology courses offer viewpoints of authorities in the field and leave the student to make his own evaluation; psychiatrists point out wider perspectives for living by means of personal history, both actual and dreamed. A fourth source of information is the most easily available, the most satisfactory, and the most consistently overlooked. The practical approach is to keep a record of dreams over a long period and discover for oneself how dreams compensate or supplement experiences and attitudes in the total living experience.

Understanding, which is the bread of life, is needed daily. The growing personality needs to evaluate as well as to express. The conscious, reasoning mind, however, is at best one-sided in its attempts to evaluate experience. As a balancing agent, the subjective mind constantly reminds us in some form of communication, "Look here; don't forget there is another viewpoint to consider." As expressions of the subjective mind, dreams can be of several kinds, but the ones considered here will deal with one-sidedness. When a situation



has been interpreted in a one-sided way, the decision then is not in harmony with the total truth of the individual. The reminder that one side is being neglected often comes in the form of a dream.

A dreamer sees a dead lawn dotted with mounds of fresh earth from which green ivy flourishes. Here a basic incongruity is presented by means of a vivid image. The situation in the life of the individual may be the present one or an anticipation of what may come if he continues to use a false premise in interpreting his life situation.

If the dreamer does not or cannot recognize his problem so as to form a decision, later dreams will continue to point out the same problem with other pictorial incongruities. The dreamer finds himself in a familiar park with green lawns, but the leaves on the trees are dead even though it is spring. Or perhaps flowers are growing at the wrong season of the year. "This is California," remarks the dreamer facetiously. Or a seamstress pins a dress on a customer who holds her arm out stiffly. Presently the customer observes, "I guess I don't have to pose like a manikin." Or the dreamer finds himself wrapped up in a peculiar cloak made of parchment with symbols on it. He realizes the cloak is borrowed. Another dream shows him preparing for a theatrical performance; his role calls for sewing his eyelids shut.

All of these dreams show some basic incongruity, signifying that the dreamer is not expressing his inner self in adequate ways. By keeping a daily record of dreams over a long period of time,

such key dreams, when interpreted by the dreamer, show not only the problem to be solved but also the way to solve it. The purpose of such expressions from the subjective mind is to incite the person to take action. Through recorded dreams an evolving pattern gradually takes shape expressing the individual life tendency. Particularly in dreams of one-sidedness, the significance is shown by the trend of the dreams, rather than by a particular dream in itself. Whether he knows it or not, the dreamer is being continually presented with invaluable keys to his life problems. He must summon the energy to use those keys. No one else can do it for him.

Even those people who insist that they never dream admit they receive impressions from the subjective mind if they are seeking answers to problems. Certainly the basic problem of the individual in modern life is to express himself adequately with abundant energy at his disposal. If his adaptation is inadequate, the excess energy is discharged, to his detriment, from centers beyond his control. He is warned or encouraged in various ways, especially through dreams.

Plotted Drama

Individual problems are dramatized in dreams. As miniature plays, the essential plot can be divested of confusing, disconnected detail—as well as a forgotten detail. For the daily record, the essential point is to put down the main incongruity of the dream. Was he trying to unlock a door and then discovered he didn't have to—he was already inside the house? Was he on a train with no money and no ticket but the conductor is understanding? With some such nucleus, details as to *how* this happened are not necessary. Noting the basic incongruity—the plot, so to speak—is the first step in recording dreams, treating the dream as though it were a stage production.

The dream allegory, as other plays, will have characters. These can be classified as the known people of one's family and friends (who may symbolize an inner attitude rather than people), disguised familiar people, or strangers. Revolting or terrifying aspects of characters and plot should be noted with calm detachment. Since it

is the precisely unpleasant events that we promptly repress, we should learn to face them and sincerely attempt to decipher their meaning. Determination to accept what is presented, and correction of these tendencies in one's life, will gradually lead to a fruitful understanding. The dreams then alter, according to conscious decisions, and bring up other problems. In dreams, when uncouth, shabby, or repulsive characters enact their role, their significance may be of utmost consequence to the mental health of the dreamer. Dreams might be said to be dramas of soul-expression. The fact that such-and-such dreams happen to the individual and not to someone else shows that these dramatic expressions are designed to fit the person and are produced for an audience of one.

Other points to keep in mind in recording dreams will vary in their emphasis. The place setting—homes, schools, churches, cities—should be noted. Like the characters, these settings will at times be familiar, and at times disguised, or unknown. Certain geometric figures may be almost casually impressed on the dreamer—public squares, tennis courts, table tops, angles of streets. Colors will be displayed occasionally, even to people who claim they dream only in black and white. The dreamer sees, for example, a Christmas decoration made of pink crackers in tiny squares, grains of yellow corn, and purple raisins all in a grapelike cluster on a triangular background of green leaves. In addition to colors and geometric symbols, numbers should be noted, for they often have symbolical meaning for the dreamer. Nine traitors to their country try to justify themselves before an impassive crowd; twelve children live in the house where the dreamer rents a room; three blind people observe something the dreamer wishes to be hidden; a mother cat cares for four kittens, one of which is weak. No one dream, however, equally impresses all of the points on the dreamer's objective mind.

The mechanism of dreams utilizes many symbols of authority. For example, a policeman reroutes traffic to an elaborate underground system of roads and tracks. A nurse explains that the heartbreaking screams of a patient refusing a dreaded medicine indicate his



mental adolescence. A teacher asks an adult in a grade-school arithmetic class to take a back seat. "Aren't you ashamed to be here?" asks the teacher. The adult replies, "Yes, I'm ashamed, but I'll stay right here." Kings, queens, presidents, governors, and so on, may appear as symbols of authority to the dreamer. Sometimes a voice of authority arising from some inner perception of the greater self makes pronouncements, often enigmatical. The dreamer hears, "You must go up down," or "It isn't what you do that affects people; it's what you are," or "With the light, things appear as they are, not as they seem," or "Newness of perception does not hide basic truth," or, "In modern times a soft voice can be amplified." Individual evaluation will determine whether the authorities are constructive or destructive in their dream roles.

Decisions Release Energy

The common-sense axiom that everyone must experience life for himself applies to dream interpretation also. No one can interpret another's personal dreams, and it is useless to try. One may read books, ask the advice of others—who will invariably disappoint him—and write letters to psychology magazines. People secretly hope their problems will be solved by others, preferably by a formula. It is more than curiosity that prods their interest in dreams. Inadequate exploitation and expression of their natural resources leaves energy that must be consumed in some way. If personal energy is not utilized in progressive attainment in the world of reality, it will become destructive by the laws of inertia, a backward flow toward daydreams, phantasies, and memories. Real dreams are communications that should be meditated upon until a decisive course of action can be discovered. If the dreamer makes an error in his own diagnosis, further dreams will point that out. Errors are more constructive than nonaction. Sincere attempts to interpret dreams will yield a sense of well-being which is a heritage to be claimed by anyone who makes an effort.

Questions will arise. "What does it mean if you dream of water—the sea, muddy streams, bathtubs?" No one thing means the same for all men; and if the authorities, even such as Freud,

Adler, Brill, and Jung, qualify their statements with "apparently," "it seems," and "records show," certainly a layman should hesitate to announce that the sea in a dream stands for the subconscious elements of our being; that animals symbolize the inferior functions—the rider on horseback expressing something about the will; that crowds of people in dreams show excitation of the personal subjective; that movements to the right mean toward consciousness and toward the left toward subconsciousness; that dreams of father and mother may not be at all the real father and mother but rather the problem of the individual's fight against his own longing for inertia—for daydreams and phantasies—instead of adaptation to reality. To hint at deeper significances—for instance, how some people become the bearers for impersonal dreams of great import—becomes a temptation to personal inflation of the ego in people who otherwise would immediately decide that such an elementary step as to keep a daily record of dreams over a period of years was not for them.

It is strange that people interested in dreams often expect more from them than from everyday realities. A dream in which someone sees a profile of Francis Bacon on a poster and asks, "Who shall wear the Tudor Rose?" and receives the answer, "He who wrote the Shakespeare plays," has not had a revelation necessarily. A dream in which ants surround a dying beetle made of gold, or one in which the statement is made that oxen eat turtles, does not by its strangeness reveal the dreamer as a chosen person. The average person who has not begun to keep a record tends either to depreciate or to overstress dreams—they seem too stupid to record, or else seem charged with a strange significance.

Dream symbols contain a wealth of personal associations. Only the dreamer can derive the constructive worth of his dreams. The impulse to consult someone else—or send our dreams to someone to explain—should be sharply curbed. The dreamer must puzzle over the symbolical dramas that erupt from him every night and sincerely attempt to wring meaning from them. No matter how inept and puzzled, if he makes

a conscious decision and acts upon his decision in a definite way as a mark of his sincerity to utilize his subjective impressions, he will be surprised to discover that his daily life seems to run unusually smooth. If he gives himself the wrong suggestion—such as wanting a dream to parallel a conscious attitude—his subsequent dreams will point out his error in the usual dramatic way of dreams.

For example, one might dream that he is in a descending elevator and does not have the courage to call out the right floor, and so descends ignominiously to the basement. In another dream he might be going to the seventh floor in an elevator which can hold only three people, and there is no possible room for a fourth. The dreamer reflects that he must be trying to repress some type of expression in his real life. If during the day he has explained that he is not definite about his plans for the future, he might dream that night of calling for the eighth floor. The elevator girl looks at him oddly and informs him that the eighth floor has not been finished.

Immediate tensions from daily life may bring a continuation that night, as in a dream of continuing a rehearsal all night long. Some fragment of the day or the preceding day is imbedded in the dream content, thus identifying it in its temporal context. The dream about the unfinished eighth floor could thus not have happened without the stimulus of that day. A real threat to the daily security of the individual may bring a dramatic presentation of a rock island barely above sea level which has now become impregnable by the bringing of layers upon layers of sand, any grain of which in itself would be quickly dissolved, but which in bulk could withstand any assault. Reassurance like this in times of real necessity is well worth the long time given to the recording of dreams.

Casual impressions at the current time may set the action of the dream. A comment during the day about a friend's new purse may touch off a dream in which one ignores a shabby purse on the street, but upon finally picking it up one discovers a \$100 bill in it. A college student growing sideburns may appear in a dream as a

preacher with a peculiar beard. A deep though momentary compassion may touch off a symbolical dream that strikes one as impersonal. If the dreamer noticed with pity a crippled woman whose legs visibly faltered, he might dream that night of seeing a woman emerging from a subway weighted with a huge burden which makes her legs tremble. The dreamer wants to help her, but realizes that all she has to do is to set the burden down; and this she does not want to do, for in it are all her possessions. When the connecting incident is recalled in this way, it becomes an interesting marginal note in the dream record.

Remedy for One-Sidedness

Dreams make a kind of spiraling progress, often with a complete disregard of time. Crises other than immediate ones are dramatized by the subjective mind. A one-sided attitude that continues for a long time may have been presented in many different ways, such as the example concerning the dead grass from which green ivy thrived, the manikin's pose, and so on. If the problem has not been solved with a new viewpoint and new decisions, a culminating dream may be presented. The dreamer's position in his struggle to attain wholeness is presented so vividly that he recognizes a turning point in his life. He finds himself in a huge boarding house where young actresses live while learning how to act. In the hall stands a pedestal with a singular photograph highlighted by azure lights. A famous actress is portrayed in her role of a Chinese woman bowing to the ground in a peculiar and impossible distorted position, her face turned sideways to the floor, her hands in garden gloves holding out a pair of shoes which she has just polished for her master. A haunting, patient pain is etched on her face, her slightly bulbous eyelids are closed passively, yet one is aware that this slave is consciously fulfilling her duties. Deep lines accentuate her mouth. The distortion is so incredible as to be painful to see, yet the impression of unearthly beauty minimizes the earthy quality of drudgery.

Fascinated by the ability of the actress to project the quality of age-old suffering, the dreamer reflects that



art transcends living experience. This dream, unlike the others, haunts him for days. He cannot shake himself free from the effect of its mingled beauty and pathos. The distortion of this woman's body symbolizes the distortion in his own life.

Dreams point the way toward broader realizations. A person who endures nightmares can free himself of this plague to the extent that he undertakes to solve the meaning of his dreams. A problem is presented again and again until some decision is made by the reason which either releases an inner tension—showing that it is in accord with the subjective mind—or sets up a more forceful series of dreams concerning the problem he has tried to ignore or run away from. When one awakens with a sense that somehow, something has been explained or understood, he knows that his decision has met the approval of the subjective mind.

For example, if the main character is jabbed with a hypodermic needle and realizes that there is no way of protection against the drug that will render him unconscious and allow a kidnapping, the awakening will be one of fear. The next time the problem is presented, it is in Paris. Again pricked with the needle, the dream hero promptly begins to shout his name and address in English, knowing that someone from his own country will come to his aid, and he awakes in the satisfaction of putting up a good fight.

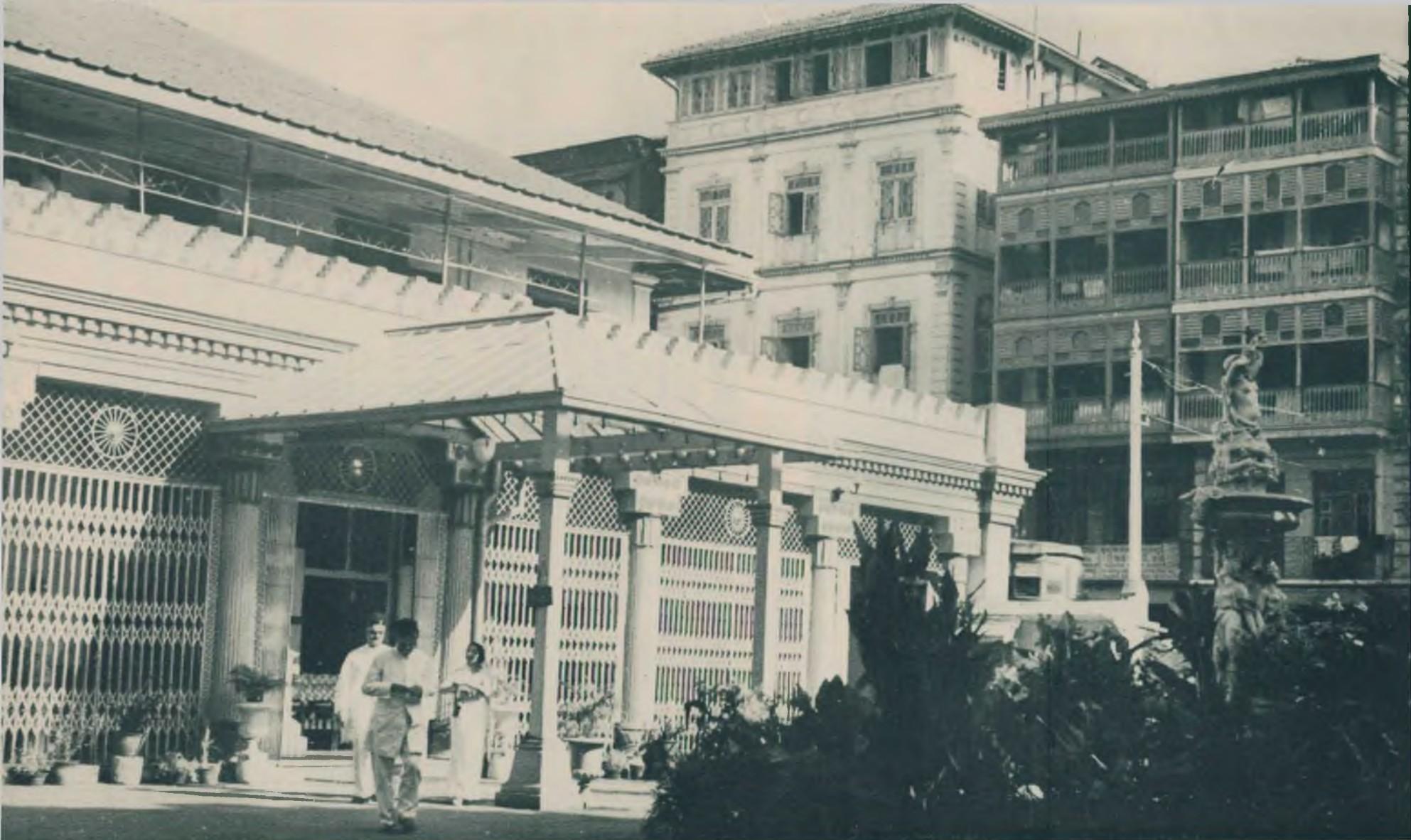
Reassurance from the subjective mind is the reward for a person who has been consistently trying to solve his personality complexes and who yet has seen a puzzling threat from some event in daily life. He may be in a museum assisting an important man who explains that he is collating a priceless carpet which he proceeds to cut with scissors and to collect the fibers at the raveled edges. He has to leave for a conference with the museum director,

who is anxious to cooperate in every way. With great respect the guard remarks to the dreamer, "You're traveling with the honorable Mr. M., aren't you?" Or the dreamer finds that he has inherited a double strand, several feet long, of thumbnail-size pearls, each of which is worth a fortune. Relatives threaten to make every attempt to get the pearls. The dreamer considers hiding a few at a time in various places, but realizes they should not be hidden. Right there in his dream he makes the decision that pearls should not be hidden, and he awakens with a sense of victory.

People who are really trying to make steppingstones of their personal stumbling blocks discover that their dreams use the coin of the day—that is, present-day scenes and characters. If one makes a continued effort to find meaning in the dramatic presentation of dreams, he will discover not only a more smoothly-working daily life but also a gradual clarification of his life arc. He will not be upset to make a further discovery that some dreams may touch upon the problems of humanity itself. Dream symbolism stems from a source in common with all humanity when the dreams reach beyond the personal.

In summary: Dreams are an invaluable and too-often ignored source of help for daily needs. Their worth can be demonstrated by our keeping a record of dreams for a long period, recording them as though they were miniature plays, with additional marginal notes connecting the particular dream to some fragment of the day's experience. The sincere effort in attempting to decipher the dream code brings release of mental tensions and a sense of well-being and adequacy, no matter how inept or clumsy the attempts are. The dreamer must rely on himself to make his dreams meaningful—a practical approach to dreams.

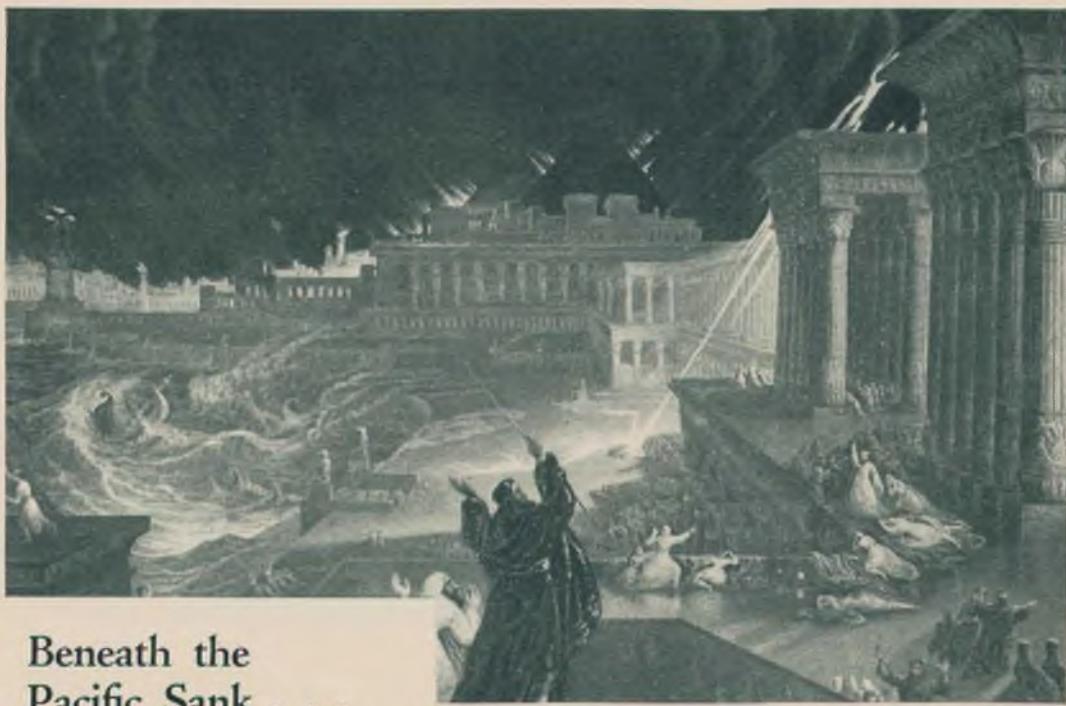




ZOROASTRIAN FIRE TEMPLE

This Zoroastrian or Parsee Temple, known as the Wadiaji Fire Temple, is located in Bombay, India. Fire, as a symbol of light and spiritual zest, is a central element of the Zoroastrian or ancient Persian religion. Zoroastrianism is the world's oldest unified religion. (See page 208 for further interesting details.)

(Photo by D. D. Patell)



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Pacific Sank . . .

Lemuria, the Mystery Continent!

In the depths of the Pacific shrouded in darkness, lies a vast continent. Where once great edifices reached skyward and multitudes went their way is now naught but the ceaseless motion of the sea. Centuries before the early men of Europe or Africa found the glorious spark of fire or shaped stones into crude implements, the Lemurians had attained an exalted culture. They had wrested from nature her proudest secrets. Then nature reclaimed her power. With a tremendous convulsion she plunged the civilizations of demi-gods beneath the leveling waters. Again she reigned supreme, the victor over man's greatest efforts. Has the learning of this early civilization been completely lost? Was their strange knowledge submerged with the land upon which they dwelt? Whence came these people? And were they all destroyed? Science today is proving the physical existence of the continent, and down through the ages there has come the tale of a strange people who live today and have preserved the mystical knowledge of Lemuria.

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Karmic Justice

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